

Pali Text Society.

Journal

OF THE

PĀLI TEXT SOCIETY.

1896.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.,

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,  
PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,  
LONDON.

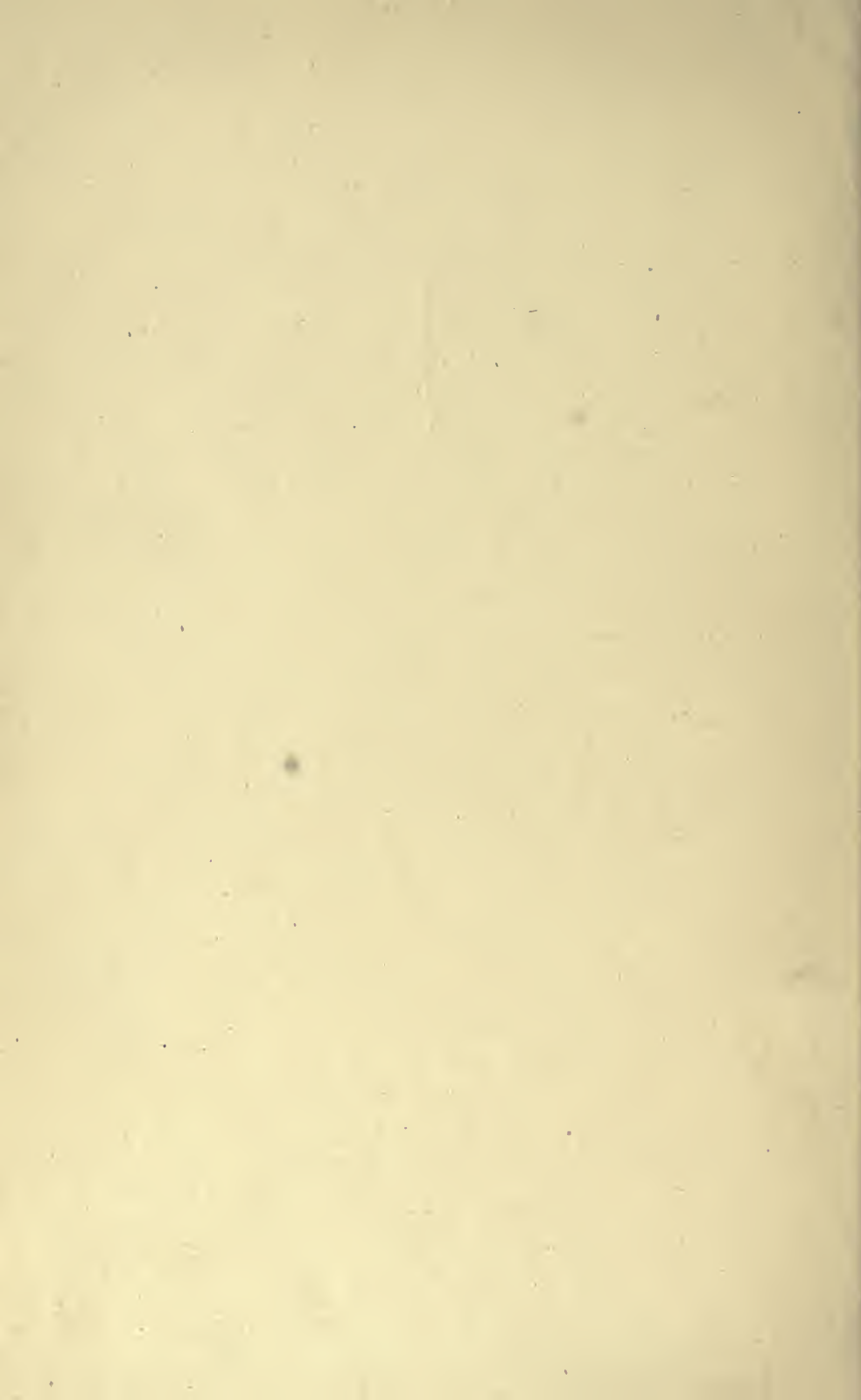
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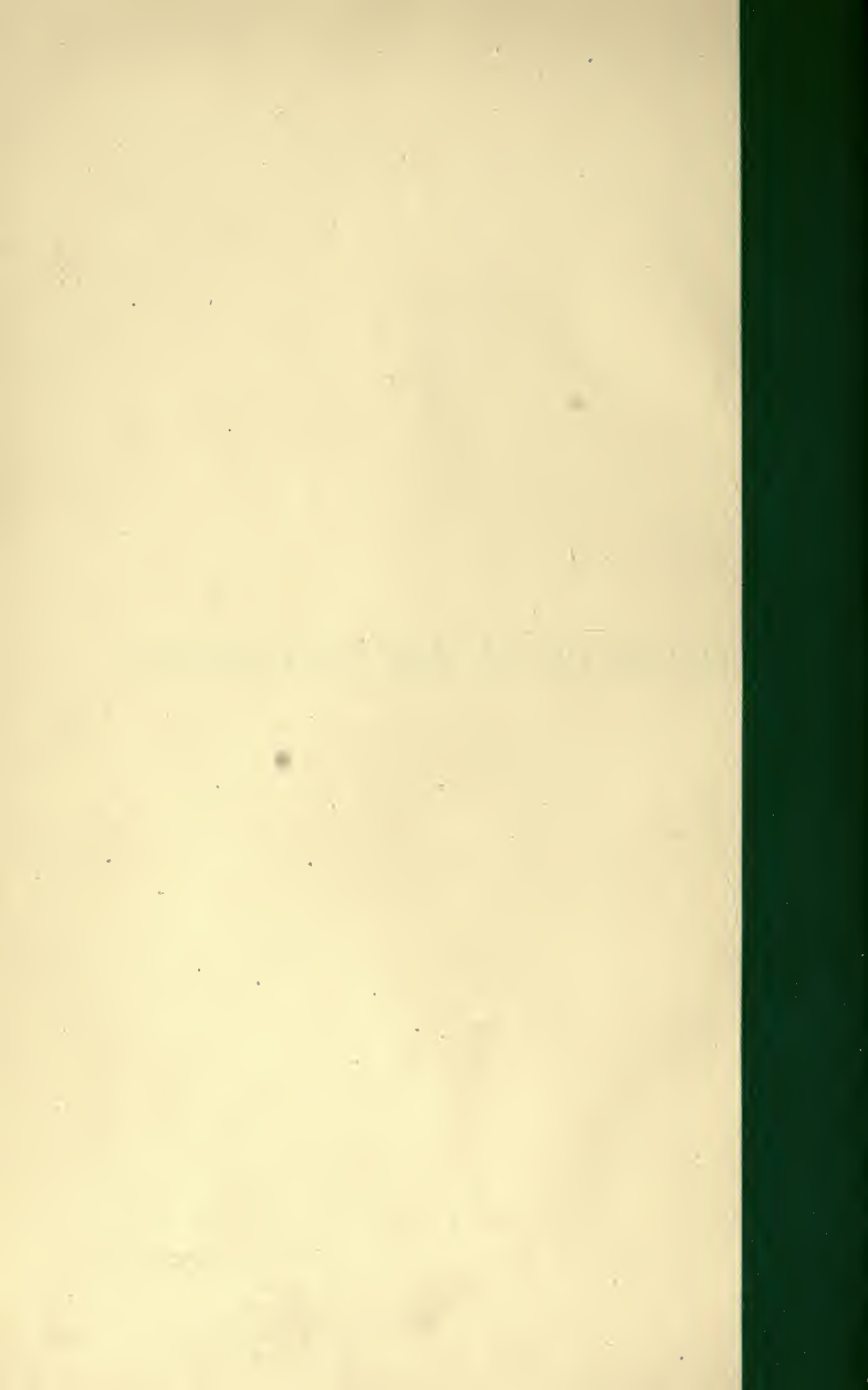






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**Journal of the Pali Text Society.**



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## TABLE OF CONTENTS.

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REPORT OF THE PĀLI TEXT SOCIETY . . . . .	PAGE vii
CATALOGUE OF THE MANDALAY MSS. IN THE INDIA OFFICE LIBRARY. (FORMERLY PART OF THE KING'S LIBRARY AT MANDALAY.)	
BY PROFESSOR V. FAUSEBÜLL . . . . .	1
INDEX TO THE GANDHAVAṂSA. BY MRS. BODE . . . . .	53
PERSECUTION OF BUDDHISTS IN INDIA. BY PROFESSOR RHYS DAVIDS . . . . .	87
NOTE ON SOME OF THE TITLES USED IN THE BHABRA EDICT OF AŚOKA. BY PROFESSOR RHYS DAVIDS . . . . .	93
BUDDHAGHOSA'S COMMENTARY ON THE ANĀGATA BHAYĀNI . . . . .	99
ABBREVIATIONS OF TITLES OF PĀLI BOOKS. BY PROFESSOR RHYS DAVIDS . . . . .	102
FURTHER NOTE ON PERSECUTIONS OF BUDDHISTS IN INDIA. BY PROFESSOR BÜHLER . . . . .	107
LIST OF THE PĪṬAKAS . . . . .	112
ISSUES OF THE PĀLI TEXT SOCIETY . . . . .	114
LIST OF DONORS TO THE PĀLI TEXT SOCIETY . . . . .	117
LIST OF SUBSCRIBERS TO THE PĀLI TEXT SOCIETY . . . . .	118



## REPORT OF THE SOCIETY.

1894-1896.

I AM very glad to be able to report to the Society the very substantial help it has received since the last report from enlightened friends of its difficult and important work. Mr. Henry C. Warren—and no one is better qualified to judge of the value of the work—has given the Society £50 towards its expenses. Another gentleman, for whom also I have the deepest personal regard, but who will not permit me to mention his name, has given the Society the sum necessary to pay for the printing of the third volume of the *Aṅguttara*; and Mr. Edward T. Sturdy, to whom the *Yogāvacara Manual*, issued herewith, is dedicated, has rendered possible at last the publication in English of an authoritative work on the Buddhist *Abhidhamma* by advancing the funds for the printing of the *Kathā Vatthu*, the *Attha Sālinī*, and the *Manual* just referred to.

It is impossible to speak too highly of these gifts from donors, none of them rich, as the world counts riches. While the rich look on with indifference, and the number of single guineas from scholars and libraries and friends is too small to keep the work of the Society afloat,<sup>1</sup> these

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<sup>1</sup> The individual subscribers entitled, for instance, to receive the present issue—those not in arrears with their guinea subscription for 1896—number just 10.

Each guinea that comes in costs me, on an average, between five and six letters.

gentlemen, with ability to see what the work means, and with a rare generosity, have saved the work from stopping by gifts that involve no little self-denial.

On the other hand, I have to regret that, owing to a disastrous fire at Messrs. Unwin Brothers' printing works, the work of the Society has been seriously delayed. Not only was the printed matter destroyed, but large portions of the "copy" also. This necessitated the editing over again of the texts already prepared for the press, a result which threw back our work for more than a year and a half.

Of the works concerned, one, the *Kathā Vatthu*, by Mr. Arnold C. Taylor, has now been completed again, printed, and issued to the Society. The other, the *Attha Sālinī*, by Prof. Ed. Müller, is now all in type again, and will be ready almost immediately.

Prof. Edmund Hardy has kindly come forward to fill the gap left by the lamented and premature death of Dr. Morris. One further volume of the *Aṅguttara*, edited by him, has been issued to the Society, the next volume is passing through the press, and the sixth and last will be made ready as soon as our funds allow.

M. Léon Feer is now seeing the fifth and last volume of the *Saṃyutta* through the press, and we hope to issue it for the year 1898.

Mr. Robert Chalmers is so far advanced with the second and concluding volume of the *Majjhima* that the first part of it is now issued to members of the Society, the second part is already in the press for 1898, and the third and last will be ready as soon as our funds allow. Mr. Chalmers hopes to give complete indexes to the whole work, not only of proper names and verses, but also of words and subjects—after the fashion set by Dr. Morris and followed in the *Sumaṅgala*, the *Itivuttaka*, and other works.

Mrs. Bode's edition of the *Sāsana Vamsa* is passing through the press, and will be issued to members as part of the Society's publications for 1897.

I have no information as to how Prof. Lanman's edition of the *Niddesa*, or Dr. Neumann's edition of the *Paṭi-sambhidā* are progressing. Mr. Chalmers hopes, with the assistance of a lady who has kindly offered her services, to prepare an edition of the *Vibhanga*; and has already made considerable progress with Buddhaghosa's *Papañca Sūdanī* on the *Majjhima*; and Professor Hardy hopes to be able to give us the commentary on the *Etadagga Sutta* in the *Āṅguttara*, containing the lives of the principal members of the Order, contemporaries of the Buddha.

Of works not yet undertaken we hope to issue at least the *Apadānas*, the *Netti Pakaraṇa*, and the *Peṭakopadesa*, and the *Thūpa Vaṃsa*—none of them very long and all interesting and important works. When these and the works already in hand are finished, the whole of the most ancient historical records of one of the most important movements in the intellectual history of mankind—the early years of Buddhism—will be available, if not for the historian, yet for the Pāli scholar.

With that I hope to be allowed to consider the work as done, and to be able to devote to the study of the documents the time and the energy necessary for the very tedious and disappointing and thankless task—relieved, alas, too seldom by the receipt of generous gifts—of collecting the miserable moneys necessary to print them.

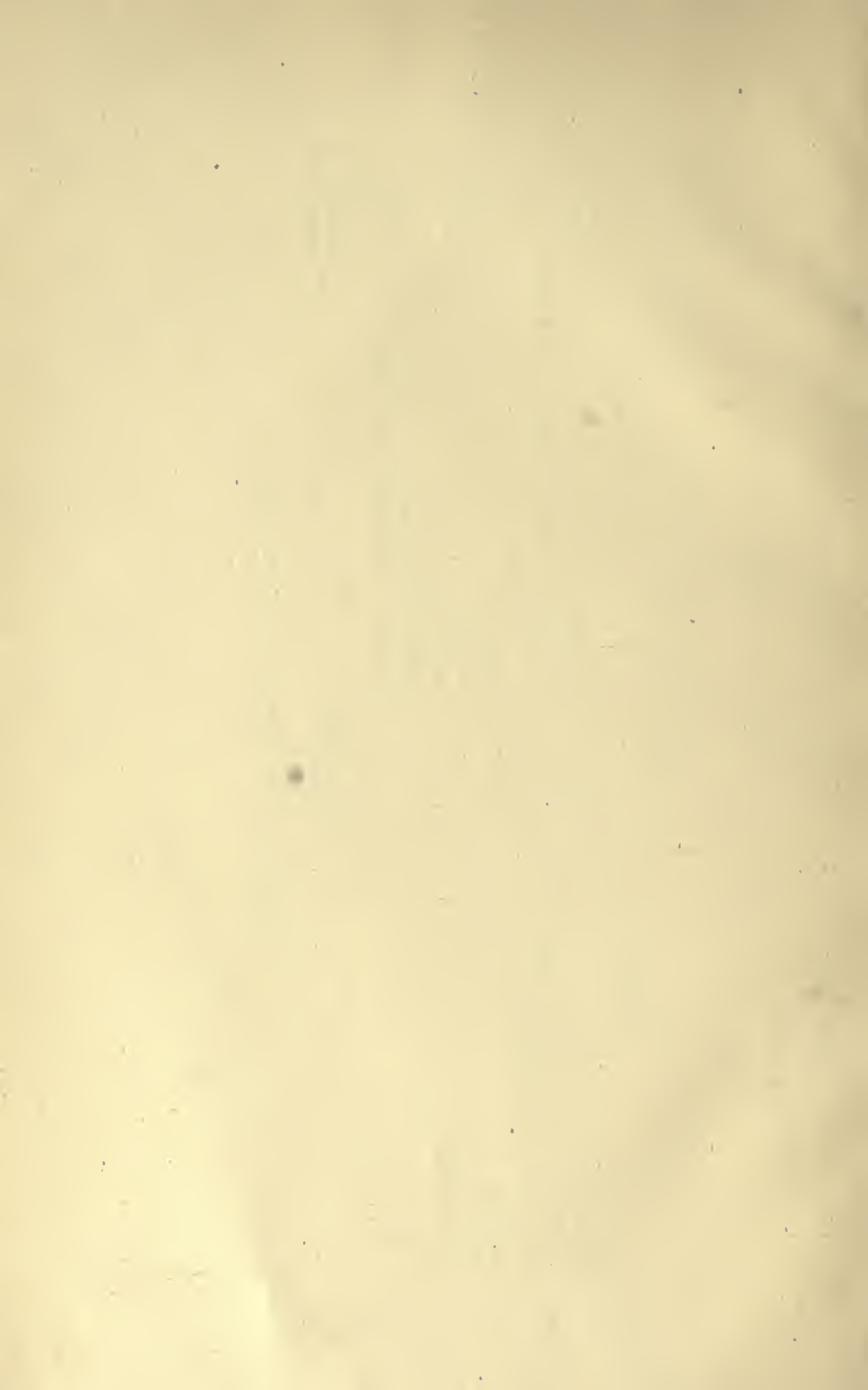


# ACCOUNTS.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance, January 1, 1894 ...	... 265 7 3	Printing ...	... 405 16 5
Seven Subscriptions of Five Guineas ...	... 36 15 0	To Oxford University Press for Publisher's	
304 Subscriptions of One Guinea ...	... 319 4 0	Charges ...	... 27 13 5
Donation ...	... 10 0 0	Editors ...	... 37 12 0
Sale of Books ...	... 5 6 6	Insurance ...	... 15 15 0
Interest from the Bank ...	... 5 1 5	Bank Charges ...	... 0 3 4
		Balance loss by Exchange ...	... 0 16 3
		Balance at Bank, December 31, 1896	... 153 17 9
	<u>£641 14 2</u>		<u>£641 14 2</u>

(Balance at Bank, January 1, 1898, £234 5s. 8d.)







# Catalogue of the Mandalay MSS.

IN THE

INDIA OFFICE LIBRARY.

(Formerly part of the King's Library at Mandalay.)

BY

PROFESSOR V. FAUSBÖLL.

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## PREFACE.

THE FOLLOWING CATALOGUE WAS ORIGINALLY WRITTEN IN 1888, BUT NOW  
RE-WRITTEN IN 1896.

THE whole collection of MSS. that belonged to the King's Library at Mandalay seems to have consisted of about 1,150 numbers (the highest number I have met with is 1,144, and a few MSS. are unnumbered), but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the Library was removed to the India Office.

The collection consists of three sorts of MSS.: some are purely Pāli MSS., some purely Burmese, and some mixed Pāli and Burmese, viz., commentaries on Pāli books.

The Pāli MSS. are generally carefully and nicely written in bold Burmese characters, on long palm leaves, usually with 9 lines in a page, and beautifully got up with gilt-edged leaves enclosed in gilt boards, but the leaves are seldom ornamented. On the left side of the leaf is the numbering in letters, and on the right side the title of the book or the section in Burmese. With

only one exception (Nr. 18), all the MSS. are written on palm leaves.

The leaves of several MSS. were in disorder when I began the catalogue. Where I could re-arrange them without losing too much time I did so.

Although the MSS. are, on the whole, carefully written, as remarked before, still they share with nearly all Burmese MSS. such blunders as *brāhmaṇa* for *brāhmaṇa*, *gandha* for *gantha*, *niṭhita* for *niṭṭhita*, etc.

That the reader may for himself judge of the correctness or incorrectness of the MSS., I have, with a few exceptions, given the text as I found it. Where I have altered anything I have expressly stated it.

V. FAUSBÖLL.

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## INDEX OF TITLES AND AUTHORS.

Catalogue—

Vinaya, p. 7.

Sutta, p. 20.

Abhidhamma, p. 31.

The Doctrine, p. 40.

History, p. 43.

Grammar, Vocabulary, Rhetoric, etc., p. 45.

---

## TITLES.

Anguttaranikāya, 23.	Anusaya-Yamaka, 33.
Anguttaranikāya-Aṭṭhakathā,	Apadāna, 31.
29.	Apadāna-Aṭṭhakathā, 31.
Aṭṭhakanipāta, 23, 24.	Apadānassa Atthavaṇṇanā,
Aṭṭhasālinī, 34, 35.	31.
Aṭṭhasālinī-Sannivesakathā,	Apheggusāradīpanī, 39.
34.	Abhiṇhasutta, 24.
Anulomapaccaniyatika, 34.	Abhidhamma, 31.

Abhidhammagūḷhatthadī-  
 panī, 35.  
 Abhidhammatthasaṅgaha,  
 38, 46.  
 Abhidhammatthavibhāvanī,  
 38, 46, 48.  
 Abhidhammatthasaṅgaha-  
 ṭṭikā, 38.  
 Abhidhammatthasaṅgahadī-  
 panī, 37, 38.  
 Abhidhammatthasaṅgaha-  
 saṅkhepavaṇṇanā, 39.  
 Abhidhammāvatāra, 35, 37.  
 Abhidhammāvatāraṭṭikā, 37.  
 Abhidhānappadīpikā, 46, 51.  
 Abhidhānappadīpikaṭṭikā, 51.  
 Asammohavilāsini, 30.  
 Āyatana-Yamaka, 33.  
 Itivuttaka, 24, 25.  
 Indriya-Yamaka, 33.  
 Uttaravinicchaya, 18, 19.  
 Udāna, 24, 25, 29, 30.  
 Udāna-Atthasaṁvaṇṇanā, 29.  
 Uparipaṇṇāsaka, 21, 22.  
 Ekanipāta, 23, 24.  
 Ekādasanipāta, 23, 24.  
 Kaṅkhāvitaraṇī, 10, 16, 17, 47.  
 Kaccāyana's grammar, 45, 46,  
 48.  
 Kaccāyanabheda, 47, 48.  
 Kaccāyanabhedaṭṭikā, 48.  
 Kaccāyanavaṇṇanā, 47.  
 Kaccāyanasāra, 47.  
 Kaccāyanasāraṭṭikā, 48.  
 Kaccāyanasutta, 46.  
 Kathāvatthupakaraṇa, 32, 33.  
 Kammavācā, 14.  
 Kavisāra, 51.

Kārikā, 47.  
 Kārikaṭṭikā, 50.  
 Khaṇḍahāla-Jātaka, 30.  
 Khandha-Yamaka, 33.  
 Khandhavagga, 22.  
 Khuddakanikāya, 24.  
 Khuddakapāṭhapakaraṇa, 24,  
 25.  
 Khuddasikkhā, 15, 16, 46.  
 Khemāpakaraṇa, 36.  
 Gaṇḍābharaṇaṭṭikā, 50.  
 Gulhatthadīpanī, 35.  
 Catukkanipāta, 23, 24.  
 Catukkanipātavaṇṇanā, 29.  
 Cariyāpiṭaka, 25.  
 Citta-Yamaka, 33.  
 Cūlavagga, 10.  
 Cūlavagga-Atṭhakathā, 11.  
 Chakkanipāta, 13, 23, 24.  
 Chagatidīpanī, 43.  
 Chandosāratthavikāsinī, 51.  
 Chappaccayadīpaka, 51.  
 Jātaka, 25, 26.  
 Jātaka-Atṭhakathā, 26.  
 Jātaka-Atthavaṇṇanā, 30.  
 Jālinī, 47, 48.  
 Jinālaṅkāra, 40.  
 Tikanipāta, 23, 24.  
 Tikatika-Paṭṭhāna, 34.  
 Tikaduka-Paṭṭhāna, 34.  
 Tika-Paṭṭhāna, 33.  
 Temiya-Jātaka, 30.  
 Terasakaṇḍavaṇṇanā, 13.  
 Thūpavaṁsa, 45.  
 Theragāthā, 25.  
 Therāpadāna, 27.  
 Therikāpadāna, 27.  
 Therīgāthā, 25.

Dasanipāta, 23, 24.  
 Dāṭhādhātuvaṇṇasa, 45.  
 Dāṭhādhātuvaṇṇasaṭikā, 45.  
 Dīghanikāya, 20.  
 Dīghanikāya-Aṭṭhakathā, 21.  
 Dīpavaṇṇasa, 43, 45.  
 Dukanipāta, 23, 24.  
 Dukatika-Paṭṭhāna, 34.  
 Dukaduka-Paṭṭhāna, 34.  
 Dukanipāta, 23, 24.  
 Duka-Paṭṭhāna, 33.  
 Dhammacakkapavattana-  
 sutta, 23.  
 Dhammapada, 24, 25.  
 Dhamma-Yamaka, 33.  
 Dhammasaṅgaṇīpakaraṇa,  
 31.  
 Dhammasaṅgaṇīmātikā, 32.  
 Dhammasaṅgaha-Aṭṭha-  
 kathā, 34.  
 Dhātukathā, 32, 33.  
 Dhātumālā, 49.  
 Dhātu-Yamaka, 33.  
 Dhātuvaṇṇasa, 45.  
 Dhūtaṅganiddesa, 16.  
 Navakhaṇḍa-Kammavācā, 14.  
 Navanipāta, 23, 24.  
 Nāmarūpapariccheda, 36.  
 Nārada-Jātaka, 30.  
 Nidānakathāvaṇṇanā, 34.  
 Nidānavagga, 22.  
 Niddesa, 26.  
 Niruttisāramañjūsāpakaraṇa,  
 49.  
 Nissaggiya, 7.  
 Nettipakaraṇa, 41.  
 Netti-Atthasaṁvaṇṇanā, 41.  
 Netti-Aṭṭhakathā, 42.

Nemi-Jātaka, 30.  
 Nyāsa, 48.  
 Nyāsappadīpa, 48.  
 Nvādimoggallāna, 49.  
 Pakiṇṇakakathā, 18.  
 Paccaniyatika-Paṭṭhāna, 34.  
 Paccaniyatikatika - Paṭṭhāna,  
 20.  
 Paccaniyatikaduka-Paṭṭhāna,  
 34.  
 Paccaniyaduka-Paṭṭhāna, 34.  
 Paccaniyadukatika-Paṭṭhāna,  
 34.  
 Paccaniyadukaduka-, 34.  
 Paccekāpadāna, 27.  
 Pañcakanipāta, 23, 24.  
 Paṭisambhidāpakaraṇa, 26, 27.  
 Paṭṭhāna, 33, 34.  
 Padyapadānuvaṇṇasavaṇṇanā,  
 44.  
 Papañcasūdanī, 29.  
 Paramatthavinicchaya, 36.  
 Parivāra, 8, 10, 11.  
 Parivāraṇṇanā, 14.  
 Pātimokkha, 15.  
 Pātimokkhavaṇṇanā, 10.  
 Pātimokkhapadāttha-Anu-  
 vaṇṇanā, 17.  
 Pāthikavagga, 11, 20, 21.  
 Pātheyyavagga, 21.  
 Pāyāsīrājaññasuttavaṇṇanā,  
 27.  
 Pārājika, 9, 10.  
 Pārājikakaṇḍa, 12.  
 Pālimuttakavinayaviniccha-  
 yasaṅgaha, 18.  
 Puggalapañnatti, 33.  
 Peṭakopadesa, 41.



- Petavatthu, 25.  
 Bālāvatāra, 45.  
 Buddhavaṃsa, 25.  
 Buddhāpadāna, 27.  
 Bodhivaṃsa, 44.  
 Bhikkhunī-Pātimokkha, 14, 15, 46.  
 Bhikkhunīvibhaṅga, 7, 8.  
 Bhikkhunīvibhaṅgavaṇṇanā, 11.  
 Bhikkhupātimokkha, 14, 15, 46.  
 Bhūridatta-Jātaka, 30.  
 Majjhimanikāya, 21.  
 Majjhimanikāya-Aṭṭhakathā, 29.  
 Majjhimaapaṇṇāsaka, 21.  
 Maṇidīpa, 34.  
 Maṇisāramañjūsā, 40.  
 Manorathapūraṇī, 29.  
 Mahājanaka-Jātaka, 30.  
 Mahāniddeśa, 26.  
 Mahānipāta, 30.  
 Mahāvaṃsa, 44.  
 Mahāvagga, 9, 20, 21, 22, 23.  
 Mahāvaggavaṇṇanā, 11.  
 Mahāvaggasuttavaṇṇanā, 28.  
 Mahavinayasaṅgahapaka-  
 raṇa, 17, 18.  
 Mahāvibhaṅga, 7, 8.  
 Mahosadha-Jātaka, 30.  
 Milindapañha, 40.  
 Mukhamattadīpanī, 47.  
 Mūlaṭīkā, 35.  
 Mūlapaṇṇāsaka, 21, 22.  
 Mūlamoggallāna, 49.  
 Mūla-Yamaka, 33.  
 Mūlasikkhā, 16, 46.  
 Moggallānasutta, 49.  
 Yamaka, 33.  
 Rājindarājanāmābhidyā-  
 dīpanī, 51.  
 Rājindarājanāmābhidyā-  
 visodhanī, 51.  
 Rūpabhedapakāsani, 50.  
 Rūpavibhāga, 36.  
 Rūpasiddhi, 49.  
 Rūpasiddhiṭīkā, 49.  
 Rūpārūpavibhāga, 36.  
 Līnatthapakāsana, 28, 29.  
 Līnatthapakāsini, 19.  
 Līnatthavaṇṇanā, 42.  
 Lokappadīpakasāra, 42.  
 Vacanatthajotikaṭīkā, 51.  
 Vaccavācaka, 50.  
 Vaccavācakaṭīkā, 50.  
 Vaccavācakadīpanī, 50.  
 Vaccavācakavaṇṇanā, 50.  
 Vajirabuddhiṭīkā, 20.  
 Vajirasāratthasaṅgaha, 52.  
 Vajirasāratthasaṅgahavaṇ-  
 ṇanā, 52.  
 Vidhura-Jātaka, 30.  
 Vinaya, 7.  
 Vinayatthamañjūsā, 17.  
 Vinayavinicchaya, 18.  
 Vinayavinicchayasāṅkhepa,  
 19.  
 Vibhaṅga-Aṭṭhakathā, 35.  
 Vibhaṅgapakaraṇa, 32.  
 Vibhatyattha, 50.  
 Vibhatyatthadīpanī, 50.  
 Vimativinodanī, 13.  
 Vimānavatthu, 25.  
 Visuddhimagga, 40.  
 Uttimoggallāna, 49.

- Uttodaya, 46, 48, 51.  
 Uttodayaṭṭikā, 51.  
 Vessantara-Jātaka, 30.  
 Saṃyuttanikāya, 22.  
 Sagāthavagga, 22.  
 Saṅkhāra-Yamaka, 33.  
 Sacca-Yamaka, 33.  
 Saccasaṅkhepa, 35, 36, 37.  
 Sattakanipāta, 23, 24.  
 Saddatthabhedacintā, 47, 48.  
 Saddatthabhedacintādīpanī,  
     50.  
 Saddanītidhātumālā, 49.  
 Saddanītipakaraṇa, 49.  
 Saddabinduṭṭikāpakaraṇa, 49.  
 Saddavutti, 47.  
 Saddavuttiṭṭikā, 50.  
 Saddasāratthajālīnī, 47, 48.  
 Sambandhacintā, 47, 48.  
 Samantapāsādikā, 10, 11, 12,  
     13.  
 Sambandhacintāṭṭikā, 50.  
 Sammohavinodanī, 35.  
 Saḷāyatana-vagga, 22.  
 Sādhuvilāsinī, 28.  
 Sāratthadīpanī, 12, 13.  
 Sirivicittālaṅkāra, 52.  
 Sīlakkhandha, 20.  
 Sīlakkhandhavagga-saṃvaṇ-  
     ṇanā, 20, 28.  
 Sutta, 20.  
 Suttanipāta, 24, 25.  
 Suttavibhaṅga, 7.  
 Suttasaṅghapakaraṇa, 31.  
 Sududdasavikāsinīṭṭikā, 51.  
 Subodhālaṅkāra, 46, 51.  
 Sumaṅgalavilāsinī, 27, 28.  
 Suvaṇṇasāma-Jātaka, 30.

## AUTHORS.

- Aggavaṃsa, 48, 49.  
 Anuruddhācariya, 36, 46.  
 Abhaya, 50.  
 Ariyavaṃsa, 34, 40.  
 Kaccāna, Kaccāyana, 41, 45.  
 Khema, 36.  
 Culladhammapāla, 35.  
 Jambudhaja, 51.  
 Jāgarācariya, 50.  
 Dhammakitti, 45.  
 Dhammapāla, 29, 36.  
 Dhammasiri, 15.  
 Dhammasenāpati, 47, 50.  
 Dhammānanda, 51.  
 Nava-Vimalabuddhi, 51.  
 Nāgita, 47, 48.  
 Parakkamabāhu, 13, 18.  
 Phussadevathera, 50.  
 Buddhaghosa, 10, 12, 16, 27,  
     29, 30, 31, 34, 40.  
 Buddhadatta, 18, 19, 35,  
     40.  
 Buddhanāga, 17.  
 Buddhappiya, 49.  
 Buddharakkhita, 40.  
 Mahākaccāyana, 24.  
 Mahājīvita, 47.  
 Mahāphussadevathera, 50.  
 Mahāsuvaṇṇadīpathera, ? 39.  
 Milindarāja, 40.  
 Medhamāra, 42.  
 Moggallāna, 46, 51.  
 Rassathera, 47, 48.  
 Rājindarāja, 51.

Vācissara, 36, 37, 45.	Saddhammañāṇa, 50, 51.
Vijitāvi, 48.	Saddhammanandi, 50.
Vimalabuddhi, 47.	Saddhammavilāsa, 48.
Vepulla, 51.	Saddhammasāmin, 52.
Samgharakkhita, 46, 47, 48, 51.	Saddhammasiri, 47, 48.
Saddhamma, 47.	Sāriputta, 12, 17, 28.
Saddhammakitti, 52.	Sirisaddhammakitti, 50.
Saddhammaguru, 49.	Sirisaddhammavilāsa, 48.
Saddhammajotipāla, 39.	Sumaṅgalācariya, 37, 38, 46, 48.

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### VINAYA.

New Old  
No. No.

1. (1) 231 palm leaves, numbered ka—ni; 9 lines in a page. In the margin: Pārājikaṇ pālito pāṭh.

The MS. contains MAHĀVIBHAṄGA (Suttavibhaṅga) I. *Begins*: Namō, etc. Tena samayena Buddhō Bhagavā Verañjāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Assosi kho Verañjo brahmaṇo, etc. (See Oldenberg's "Vinaya Piṭakam," vol. iii. p. 1.) *Ends*: Pattavaggo tatiyo. Tassudānaṃ dve ca pattāni bhesajjaṃ | vassikā dānapañcamāṃ | sāmāṃ vāyāpanacceko sāsāṅkaṃsaṃghi-kena cā ti. Uddiṭṭhā kho āyasmanto tiṃsanissaggiyā pācittiyā dhammā | tathāyasmante pucchāmi kaccittha parisuddhā | dutiyam pi pucchāmi kaccittha parisuddhā | tatiyam pi pucchāmi kaccittha parisuddhā | parisuddhetthāyasmanto | tasmā tuṇhī evaṃ etaṃ dhārayāmi | Ni s s a g g a y a ṃ niṭṭhitaṃ. (See Old. "Vin.," iii., 266.) After which follow 24 lines in Burmese.

2. (70) 230 leaves numbered ka—nā; 10 lines in a page.

The MS. contains MAHĀVIBHAṄGA II. and BHIKKHUNĪ-VIBHAṄGA.

1 *Part* in the margin: Bhikkhupācit pālito. *Begins*: Ime kho pañāyasmanto dvenavutī pācittiyā dhammā uddesaṃ āgacchanti | Tena samayena Buddhō Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādak-

khitto hoti, etc. (See Old. "Vin.," iv. p. 1). *Ends* : Mahāvibhaṅgaṃ niṭṭhitaṃ. After which 30 lines in Burmese.

2 *Part* in the margin : Bhikkhunīvibhaṇ pālito. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitaṃ. After which 29 lines in Burmese.

3. (7) 1 *Part* 102 leaves numbered dha—phū ; 10 lines. In the margin : Bhikkhupācit pālito. Contains MAHĀVIBHAṅGA II. *Begins* : Ime kho paṇāyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti || Tena kho pana samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Hatthako Sakyaputto vādakkhitto hoti, etc. *Ends* : Etthakaṃ tassa Bhagavato | suttāgataṃ suttapariyāpanaṃ anvaddhamāsaṃ, uddesaṃ āgacchati | tatta sabbeheva samaggehi samodamānehi avivadamānehi sikkhitabbaṃ ti ti. Mahāvibhaṅgaṃ niṭṭhitaṃ || Sāsanujjotike ramme | pūre Amaranāmake Jambudipasaketumhi ādimandiraṭṭhānake | saddhammaṭṭhītikāmena | etc.

2 *Part* 80 leaves numbered ka—chai ; 10 lines ; in the margin : Bhikkhunīvibhaṇ. Contains BHIKKHUNĪVIBHAṅGA. *Begins* : Tena samayena Buddho Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena Sāḷho Migāranattā bhikkhusaṅghassa vihāraṃ kattukāmo hoti, etc. *Ends* : Bhikkhunīvibhaṅgaṃ niṭṭhitaṃ || Ubhatovibhaṅgaṃ niṭṭhitaṃ || Sāsanujjotike, etc.

3 *Part* 152 leaves numbered dhaṃ—lū, 10 lines ; in the margin : Parivā pālito. Contains PARIVĀRA. *Begins* : Yan tena Bhagavatā jānatā vassatā arahatā summāsambuddhena paṭhamaṃ pārājikaṃ kattha, etc. (See Old. Vin., v. p. i.). *Ends* : Parivāro niṭṭhito || Parivāraṃ niṭṭhitaṃ || Akkharājakāṃ ekaṃ ca Buddharūpaṃ samāgamaṃ || Then follow four lines in Burmese, after which comes Anekajātisaṃsāraṃ sandhāvissaṃ . . . taṃhānaṃ khayam ajjhagā || Avijjāpaccayā saṅkhārāpaccayā viññā-



ṇaṃ | viññāṇapaccayā nāmarūpaṃ, etc. || nibbānapaccayo hotu ||

4. (6) 207 leaves numbered ka—di, 8 lines ; in the margin : Pārājikaṃ pālito. Contains PĀRĀJIKĀ. *Begins* : Tena samayena Buddho Bhagavā Verañjāyaṃ viharati, etc. *Ends* : Paññādhikaṃ sukhaṃ patto | sabbapuññesu sūrato, tāremi oghadussannaṃ | veneyyaṃ thalanibbhayaṃ || Pārājikaṃ pālito niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

5. (3) 320 leaves numbered ka—rai, 9 lines ; in the margin : Vinaṃ Mahāvā pālito pāṭh. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati najjā Nerañjanāya tīre Bodhirukkhamūle paṭhamābhisambuddho | atha kho Bhagavā Bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhaṃ paṭisaṃvedī, etc. (See Old. “Vin.,” i. p. 1.) *Ends* : Kosambiyaṃ Jinavavo | vivādāpattidassane, ukkhipeyya yasmiṃ tasmiṃ | tassa yāpatti desaye || anto sīmāyaṃ tattheva | paññekaṅceva sampadā | Pālileyyā ca Sāvatti | Sāriputto ca Kolito || Mahākassapa-Kaccāno | Koṭiko Kappinena ca | Mahācundo ca Anuruddho | Revato Upāli cubho || Ānando Rāhulo ceva | Gotamī ca Sudatto ca | senāsaṇaṃ vivittaṃ ca | āmisāṃ samakāṃ pi ca || Mahāvaggāṃ niṭṭhitaṃ || (Cfr. Old. “Vin.,” i. p. 360 and 396.) Then follow 30 lines in Burmese.

6. (8) 268 leaves numbered ka—bī, 9 lines ; in the margin : Mahāvā pālī. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Mahāvaggāṃ sattamaṃ niṭṭhitaṃ. Sakkarāj 1153, after which 1 line in Burmese.

7. (58) 299 leaves numbered ka—ḍa and ci—ḍa.

1 *Part* in the margin : Mahāvā pālito. Contains MAHĀVAGGA. *Begins* : Tena samayena Buddho Bhagavā Uruvelāyaṃ viharati, etc. *Ends* : Kosambakkhandhake uddhānaṃ niṭṭhitaṃ || dasamaṃ || Mahāvakkhaṃ niṭṭhitaṃ || Sāsanujjotike ramme, etc. . . . veneyyaṃ thalanibbhayaṃ || niṭṭhitaṃ || akarā ekamekaṅca, etc.

2 *Part* in the margin : Bhikkhukaṅkhā pāṭh. Contains

KAÑKHĀVITARAṆĪ, by Buddhaghosa(?). *Begins*: Bud-dhañ dhammañ ca saṃghañ ca | vipprasannena cetasā, etc. (Cfr. Westergaard, "Codices Orient.," p. 20.) *Ends*: Kañkhāvitarāṇīyā Pātimokkha vaṇṇanā niṭhitā || Sakkarāj 235?, after which 3 lines in Burmese. (Cfr. *infra* No. 26.)

8. (9) 228 leaves numbered ka—dhāh, 10 lines; in the margin: Cūlavā pālito pāṭh. Contains CŪĻAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyañ viharati Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā etc. (See Old. "Vin.," ii. p. 1.) *Ends*: Tassudānañ, dasa vatthūni pūretvā | kammañ dutena pāvisi, etc. | Cūlavaggañ niṭhitañ || After which 26 lines in Burmese.

9. (4) 1 Part 187 leaves numbered ka—te, 11 lines; in the margin: Cūlavā pālito. Contains CŪĻAVAGGA. *Begins*: Tena samayena Buddho Bhagavā Sāvattiyañ viharati | Jetavane Anāthapiṇḍikassa ārāme | tena kho pana samayena paṇḍukalohitakā bhikkhu attanā, etc. *Ends*: Tassa uddānañ | Dasa vatthūni puretvā | kammañ dūtena pāvisi | etc. || Cūlavaggañ niṭhitañ. Then follows: Sāsanujjotike ramme, etc.

2 Part 129 leaves numbered ka—ṭo, 11 lines; in the margin: Vinaṇ Parivā pālito. Contains PARIVĀRA. *Begins*: Yan tena Bhagavatā jānathā passathā arahatā sammāsambuddhena paṭhamañ pārājikañ kattha paññatthañ, etc. *Ends*: Pariro niṭhito | Pubbācariyamaggaññu | . . . evañ sandammavinayo | Parivārena sobhatī || Pariro niṭhito || Sāsanujjotiro ramme, etc. Then follow 7 lines in Burmese. (Cfr. S.B.E., xiii., p. xxiv, and Westergaard, "Codices Orient.," p. 19.)

10. (26) 300 leaves numbered ka—māh, 9 lines; in the margin: Pārājikaṇ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ, by Buddhaghosa. *Begins*: Yo kappakoṭṭhi pi appameyyaṃ | kālañ karonto atidukkarāṇi, etc. *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya catutthapārājikavaṇṇanā niṭhitā || Cattāro Pārā-

j i k ā niṭhitā || After which 32 lines in Burmese. (Cfr. Journal of the P. T. S., 1886, p. 59 and 68.)

**11.** (28) 127 leaves numbered ka—ṭe, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh | Vinañ Mahāvā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Ubhinnam Pātimokkhanam | saṅgitisamanantaram | saṅgāyimsu mahātherā | Khandakam khandhakovidā || etc. *Ends*: Kosambakkhandhakavaṇṇanā niṭhitā || Samantapāsādikāya Vinayasamvaṇṇanāya Mahāvaggavaṇṇanā samattā || Then follow 21 lines in Burmese.

**12.** (29) 1 Part 93 leaves numbered ka—jo, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh, Cūlavā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Cūlavaggassa paṭhame kammakkhandhake tāva Paṇḍukalohitakā ti, etc. *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya sattasatikakkhandhakavaṇṇanā niṭhitā || Dvivaggasaṅgahā vuttā | dvāvisatipabhedanā | khandhakāsāsane pañca | khandhadukkhappahāyino | ye tesam vaṇṇanā esā | antarāyam vinā yathā | siddhā sijjhantu kalyāṇā | evam āsāpi pāṇinan ti || Cūlavaggavaṇṇanā niṭhitā || After which follow 30 lines in Burmese.

**2 Part** 32 leaves numbered ka—gai, 8 lines; in the margin: Bhikkhunī Vibhañ Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Yo bhikkhūnam vibhaṅgassa | saṅgahito anantaram, bhikkhūnam vibhaṅgassa | tassa samvaṇṇanākkamo || *Ends*: Samantapāsādikāya Vinayasamvaṇṇanāya Bhikkhunī Vibhañgavaṇṇanā niṭhitā || Then follow 30 lines in Burmese.

**13.** (41) 88 leaves numbered ka—jī, 9 lines; in the margin: Samantapāsādikā Aṭhakathā pāṭh | Parivā Aṭhakathā pāṭh. Contains part of SAMANTAPĀSĀDIKĀ. *Begins*: Visuddhaparivārassa, Parivāro ti sāsane | dhammakhandhasarīrassa | khandhakānam anantarā || saṅgaham yo sammāruḷho | tassa pubbāgataṁ nayam | hitvā dāni karissāmi | anuttānatthavaṇṇanam || Tattha yan tena Bhagavatā | la | paññattan ti ādinayappavattāya tāva



pucchāya ayañ sañkhepattho | yo so Bhagavā sāsanassa  
 cīraṭṭhitikakatthañ dhammasenāpatinā saddhammagārava-  
 bahumānavegasamussitañ añjaliñ sīrasmiñ paṭiṭhapetvā  
 yācito dasa atthavase paṭicca vinayapaññattiñ paññāpesi |  
 tena Bhagavatā tassa tassa sikkhāpadaṇṇattiyā dasa atthavase  
 passatā | api ca pubbanivāsādihi janatā | dibbena cak-  
 khunā passatā | tihi vijjāhi chahi vā pana abhiññāhi  
 jānatā | sabbattha, etc. *Ends*: . . . *Buddhaghoso* ti  
 garūhi gahitanāmadheyena therena katā ayañ *Samanta-*  
*tapāsādikā* nāma Vinayasamvaṇṇanā || Tāva tiṭhatu  
 lokasmiñ lokanittaraṇesinañ | dassenti kulaputtānañ |  
 nayañ silavisuddhiyā || Yāva Buddho ti nāmañ pi |  
 suddhacittassa tādino | lokasmiñ lokajeṭṭhassa | pavattati  
 mahesino ti || Niṭṭhitañ || etc. 30 lines in Burmese.

**14.** (176) 376 leaves numbered ka—lī, 10 lines; in the  
 margin: *Sāratthadīpanī ṭikā*. Contains part of *SĀRATTHA-*  
*DĪPANĪ* by *Sāriputta*. *Begins*: Mahākāruṇikañ Bud-  
 dhañ | dhammañ ca vimalaṃ varaṃ | vande ariyasam-  
 ghañca | dakkhiṇeyyañ niraṅgaṇaṃ || . . . Vinayaṭṭha-  
 kathāyāhañ | linasāratthadīpanaṃ | karissāmi suviññey-  
 yañ | paripuṇṇaṃ anākulañ | porāṇehi katañ yan tu |  
 linatthassa pakāsaṇaṃ | na taṃ sabbattha bhikkhunañ |  
 atthañ sādheti sabbaso | etc. *Ends*: *Iti Samantapāsā-*  
*dikāya Vinayasamvaṇṇanāya Sāratthadīpaniyaṃ catut-*  
*thapārājikavaṇṇanā niṭṭhitā* || Niṭṭhito ca *Sāratthadīpaniyā*  
*Pārājikakaṇḍo*. (Cfr. *Subhūti's* "Nāmaṃālā," p. 7;  
*Mināyeff* in *Journal of the P. T. S.*, 1886, p. 61 and 71;  
*Alwis*, *Catalogue*, i. p. 170; *Rhys Davids*, "Three Inscrip-  
 tions," p. 20.)

**15.** (63) 276 leaves (misplaced?) numbered b—lāh, a—dha,  
 and kya—ṭhyāh; in the margin: *Sāratthadīpanī ṭikā pāṭh*.  
*Begins*: bhiññāpāḍakatā pana nirodhapāḍakatā ca catut-  
 thass'eva jhānassa, etc. *Ends*: Niṭṭhito ca *SĀRATTHADĪPA-*  
*NĪYĀ Pārājikakaṇḍo*. After which 26 lines in  
 Burmese.

**16.** (88) 184 leaves numbered dhe—lāh and a—kyan, 9  
 lines; in the margin: *Terasakaṇ ṭikā pāṭh*. *Ends*: *Ettā-*

vatā ca || Vinaye pāṭavattāya | sāsanaśa ca vuddhiyā |  
 vaṇṇanā yā samāradhā | Vinayaṭhakathāya sā || SĀRAT-  
 THADĪPANĪ nāma | sabbaso pariniṭhitā | Timsasahassa-  
 mittehi | gandhehi parimāṇato || ajjesito narindena |  
 so'hañ Parakkama bāhunā | saddhammaṭhitikā-  
 mena | sāsanañjotakārinā || ten'eva kārite ramme | pāsā-  
 dasatamaṇḍite | nānādumagaṇākiṇṇe | bhāvanābhira-  
 tālaye || sītalūdakasampanne | vasañ Jetavane imañ |  
 atthabyañjanasampannañ | akāsi suvinicchayañ || yañ  
 siddhā iminā puññañ | yañ puññañ pasutañ mayā |  
 etena puññaḥkammena | dutiye atthasambhave || Tāva-  
 tiñse pamodento | sīlācāraguṇe rato | alaggo pañcakā-  
 mesu | patvāna paṭhamañ phalañ || antime atthabhā-  
 vamañ | Metteyyañ munipuṇḍavañ | lokaggañ pugga-  
 lañ nāthañ | sabbasattahite carañ || disvāna tassa  
 dhīrassa | sutvā saddhammadesanañ | adhigantvā  
 phalañ aggañ | sobheyyañ Jinasāsanañ || sadā rak-  
 khantu rājāno, dhammen'eva imañ pajañ | niratā puñña-  
 kammesu | jotentu Jinasāsanañ | ime ca pāṇino sabbe |  
 sabbadā nirupaddavā | niccañ kalyāṇasañkappā | pap-  
 pontu amatañ padan ti || Terasakaṇḍavavaṇṇanā  
 niṭhitā || (Cfr. Alwis, Catalogue, i. p. 170; Rhys Davids,  
 "Three Inscriptions," p. 20.)

**17.** (51) 275 leaves numbered ka—bain, 10 lines ; on the  
 outside of the first leaf : Vimativinodanī ṭikā pāṭh. Con-  
 tains VIMATIVINODANĪ, a ṭikā on Samantapāsādikā.  
*Begins :* Karuṇopuṇṇahadayañ | Sugatañ hitadāyakañ |  
 natvā dhammañ ca vimalañ | saghañca guṇasampadañ ||  
 vaṇṇanā nipuṇā hesuñ | Vinayaṭhakathāya yā | pubba-  
 kehi katā nekā | nānānayasamākulā || tattha kāci suvi-  
 tiṇṇā | dukkhogāhā va gaṇṭhato | viruddhā atthato cāpi |  
 kāci katthaci katthaci || asampuṇṇā va luṭhitā | kāci  
 sammohakāriṇi, tasmā tāhi samādāya | sārañ sañkhepa-  
 rūpato || linatthañca pakāsento | viruddhañca visodha-  
 yañ | upaṭhitanayañcāpi | tattha tattha pakāsayañ ||  
 Vinaye vimati chetuñ | bhikkhunañ lahuvuttinañ |  
 sañkhepena likkhissāmi | tassā linatthavaṇṇanañ || etc.  
*Ends :* Iti Samantapāsādikāya Vinayaṭhakathāya Vimati-

vinodaniyaṃ Pa r i v ā r a v a ṇ ṇ a n ā n a y o ṇ i ṭ h i t o || Avasā-nagāthāsu, etc. Sakkarāj 1161. After which 4 lines in Burmese. (Cfr. Journal of the P. T. S., 1882, p. 52.)

**18.** ( ) 11 leaves, consisting of several paper sheets glued together, 7 lines ; in the margin : Navakhaṇḍakam-mavācā. *Begins* : Paṭhamañ upajjhañ gāhāpetabbo | upajjhañ gāhāpetvā pattacīvaraṃ, etc. (See Spiegel's "Kammavākyañ," p. 3 ; "Anecdota Pālica," p. 68 ; and Böhtlingk in the "Bulletin de St. Petersbourg," 1844, p. 342.) *Ends* : Nissayamuttasammulikhaṇḍañ || NAVA-KHAṆḌA-KAMMAVĀCĀ ṇ i ṭ h i t ā || Sakkarāj 1214, after which 3 lines in Burmese. According to Clough (see his Karmawākya translated, p. 6), Kammavācā is divided into seven chapters ; but our MS. and another in the possession of Dr. Rost count nine chapters. (Cfr. Dr. Hoerning in the Journal of the P. T. S., 1883, p. 135 ; and Dickson in the Journal of the R. A. S., 1873 and 1875.)

**19.** (684) 52 leaves numbered ka—gā and gi—ñañ. In gilt boards with red ornaments. The edges of the leaves are gilt, and the volume is written, or rather painted, with the greatest care in old square characters on lacquered palm-leaves. There are also ornaments in the margin of the leaves.

The MS. contains BHĪKKHUPĀTIMOKKHA and BHĪKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakañ āsanena ca | uposathassa etāñi, etc. *Ends* : Sammoda-mānāhi avivadamānāhi sikkhitabban ti | vitthāruddeso | Bhikkhunīpātimom pāṭh. (Cfr. the edition by Mināyeff, Petersburg, 1869 ; and that by Dickson in the Journal of the R. A. S., October, 1875.)

**20.** (685) 48 leaves numbered ka—kho and khan—ghāh. Another MS. of the same description as No. 19 and containing the *same book*.

**21.** 48 leaves numbered ka—ghāh. A third copy of the *same book* as the two preceding ones, and of the same



description. Enclosed in two heavy wooden boards with red ornaments on gold ground.

**22.** (2) 84 leaves numbered ka—khi, khī—gai, and go—chāh ; in the margin : Bhikkhupātimom pāṭh.

1 *Part* contains BHIKKHUPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ āsanena ca | uposathassa etāni | pubbakaraṇaṃ ti vuccati | chandapāsuddhi utukkhānaṃ | bhikkhugaṇaṇā ca ovādo | uposathassa etāni | pubbakiccaṃ ti vuccati || uposatho, yāvatikā ca bhikkhu kammappattā sabhāgā pattiyo ca na vijjanti | vajjaniyā ca puggalā tasmiṃ na honti | pattakallaṃ ti vuccati || pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṃghassa anumatiyā Pātimokkhaṃ uddisitum ārādhaṇaṃ karoma || sunātu me bhante saṃgho | ajj'uposatho pannaraso | etc.

2 *Part* contains BHIKKHUNĪPĀTIMOKKHA. *Begins* : Sammajjanī padīpo ca | udakaṃ, etc. *Ends* : Evaṃ etaṃ dhārayāmi || Adhikaraṇasamathā niṭṭhitā || Uddiṭṭhaṃ kho ayyāyo nidānaṃ, uddiṭṭhā aṭṭha pārājikā dhammā | uddiṭṭhā sattarasa saṃghādisesā dhammā | uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā | uddiṭṭhā chasaṭṭhi-satā pācittiyā dhammā | uddiṭṭhā aṭṭha paṭidesaniyā dhammā | uddiṭṭhā sekhiyā dhammā | uddiṭṭhā satta adhi-karaṇasamathā dhammā | ettakaṃ tassa Bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati | tattha sabbāh' eva samaggāhi sammodamā-nāhi avivadamanāhi sikkhitabbaṃ ti. Vitthāruddeso ||

3 *Part* contains a Burmese interpretation (nissaya) of the preceding two parts.

**23.** (5) 259 leaves numbered ka—phe, 10 lines.

1 *Part* in the margin : Bhikkhupātimom pāṭh. Contains BHIKKHUPĀTIMOKKHA.

2 *Part* in the margin : Bhikkhunīpātimom pāṭh. Contains BHIKKHUNĪPĀTIMOKKHA.

3 *Part* in the margin : Khuddasikkhā pāṭh. Contains KHUDDASIKKHĀ by Dhammasiri. *Begins* : Ādito upasampanna | sikkhitabbaṃ samātikaṃ | khuddasikkhaṃ pavakkhāmi vanditvā Ratanattayaṃ || Pārājita ca

cattāro | garukā navacīvaraṇi | rajanāni ca patto ca |  
thālakā ca pavāraṇā || *Ends* : Ettāvataṭṭhāni nīṭhānaṇi |  
Khuddasikkhā upāgatā | pañcamattehi gāthānaṇi | satehi  
parimāṇato ti || *K h u d d a s i k k h a ṇ i n i ṭ h i t a ṇ i ||*

4 *Part*, in the margin: Mūlasikkhā pāṭh. Contains  
MŪLASIKKHĀ. *Begins* : Natvā nāthaṇi pavakkhāmi |  
Mūlasikkhāni samāsato | bhikkhunā navakenādo | mūla-  
bhāsāya sikkhitu || *Ends* : Atthataṇi bhante saṅghassa  
kaṭṭhināni dhammiko kaṭṭhinatthāro anumodāmiti tikkhata-  
tuṇi vatvā anumoditabbāni || *M ū l a s i k k h ā n i ṭ h i t ā ||*

Khuddasikkhā and Mūlasikkhā have been edited by Dr.  
E. Müller in the Journal of the P. T. S., 1883. Cfr.  
J. P. T. S. 1886, pp. 70 and 61.

5 *Part* contains a Burmese interpretation of the  
previous books, called in the margin Bhikkhupātimoni,  
etc., *n i s y a*.

24. (74) 178 leaves numbered ka—gi and gī—ṇan.  
Contains KHUDDASIKKHĀ and MŪLASIKKHĀ, and a Burmese  
interpretation (*nisya*) of both.

25. (1056) 77 leaves numbered ña—tū, without boards.  
Contains DHŪTAÑGANIDDESA. *Begins* : Namo tassa sakala-  
lokavimohakassa mohassa dhāṇisakassa suvuttadham-  
massa || namo tassa anaghattamadakkhineyyassa saṅ-  
ghassa || Idāni yehi appicchataṇi santuṭṭhi tādiguṇehi  
vuttappakārassa sīlassa vodānaṇi hoti | te guṇe, etc.  
*The latter part* of the MS. consists of a Burmese inter-  
pretation, called Dhūtaṅganiddesa *nisya*.

26. (56) 125 leaves numbered ka—tu, 10 lines ; in the  
margin : Kaṅkhāvitaraṇi Aṭhakathā pāṭh. Contains  
KAṅKHA VITARAṆĪ by B u d d h a g h o s a (?) *Begins* : Bud-  
dhaṇi dhammaṇi ca saṅghaṇi ca | vipasannena cetasā,  
etc. *Ends* : Ayaṇi Kaṅkhāvitaraṇi nāma Pātimokkha-  
vaṇṇanā || Tāva patitthātu lokasmiṇi | lokanittaraṇesi-  
naṇi | etc. After which 26 lines in Burmese. Cfr. supra  
No. 7. See Journal of the P. T. S., 1886, p. 59.

27. (43) 132 leaves numbered ka—tāh, 10 lines ; in



the margin : Kaṅkhavitaranī Aṭhakathā pāṭh. Contains KAṆKHĀVITARANĪ.

**28.** (42) 291 leaves numbered ka—mi, 9 lines ; in the margin : Kaṅkhā ṭika hoṇ pāṭh. Contains a ṭikā on Kaṅkhāvitaraṇī, called VINAYATTHAMAÑJŪSĀ, written by Buddhanaṅga. *Begins* : Buddhamaṇ ca saṅghan ti | ādinā yā pakāsītā | bhaddanta-Buddhaghosena | mātikaṭhakathā subhā || etc. *Ends* : Iti Kaṅkhāvitaraṇiyā Pātimokkhavaṇṇanāya Vinayatthamañjūsāyaṁ Linatthapakāsāniyaṁ Bhikkhunipātimokkhavaṇṇanā niṭhitā || Yaṁ Pātimokkhasa vaṇṇanaṁ ārabhin ti sambandho | Mahāvihāravāsīnaṁ ti idaṁ purimamacchimapadehi saddhiṁ sambandhitabbaṁ, etc. Then follow 28 lines in Burmese. In the Catalogue of Pāli, Sinhalese and Sanskrit MSS. in the Ceylon Government Oriental Library, p. 16, is mentioned a Vinayattha Mañjūsā, a treatise on Vinaya Discipline ; cfr. Journal of the P. T. S., 1886, p. 61.

**29.** (55) 192 leaves numbered ka—tāh, 10 lines ; in the margin : Pātimokkhapadattha-anuvaṇṇanā. *Begins* : Dayātidaya passantaṁ | āṇātiāṇa cakkandaṁ | Buddhamaṇ natvā ca vakkhāmi | Pātimokkhe padatthaṁ va || etc. *Ends* : PĀTIMOKKHAPADATTHAANUVANṆANĀ niṭhitā || After which 29 lines in Burmese.

**30.** (44) 290 leaves numbered ka—mā, 8 lines ; on the outside of the first leaf : Vinayasaṅgaha pāṭh. Contains MAHĀVINAYASAṅGAHAPAKARAṆA by Sāriputta. *Begins* : Vatthuttayaṁ namasitvā | saraṇaṁ sabbapāṇinaṁ | Vinaye pātavatthāya | yogāvacara bhikkhunaṁ || vippa-kiṇṇaṁ anekattha | pālimuttavinicchayaṁ | samāharitvā ekattha | dassayissāṁ' anākulāṁ | tatrāyaṁ mātikā || divāseyyā parikkhāro bhesaccakaraṇaṁ pi ca | parittaṁ paṭisaṁdhāro | viññattikulasaṅgaho || macchamaṇisaṁ anāmaṇsaṁ | adhiṭṭhānavikkappaṇaṁ cīvarena vinā vāso | bhaṇḍassa paṭisāmaṇaṁ naṁ || kayavikkayasamāpatti | rūpiyādi paṭiggaḥo dānavisāsagāhehi | lābhassa pariṇāma-

nañ || paṭhavibhūtagāmo ca | duvidhañ samāseyya  
 nañ || vihāre saṅghike seyyaṃ | sandharitvāna pakka-  
 mo || kālikāni pi cattāri kappiṃyā catubhūmiyo | khāda-  
 niyādiṭṭhigāho | paṭikkhepapavāraṇā | papajjānissayo  
 simā | uposatham avāraṇaṃ | vassupanāyikāvattaṃ  
 catupaccayabhājanaṃ | kathinaṃ garubhaṇḍāni | coda-  
 nādivinicchayo | garukāpattivuṭṭhānaṃ kammakammaṃ  
 pakiṇṇakaṃ ti || tattha divāseyyā ti divānibbajjanaṃ |  
 tatṭhāyaṃ vinicchayo | anujānāmi bhikkhave divāpatisalli-  
 yantena dvāraṃ saṃvaritvā paṭisallayitun ti vacanato  
 divā nippajjante dvāraṃ saṃvaritvā nibbajjitabbaṃ | etc.

*Ends:* Iti Pāḷi muttakavinaya vinicchaya-  
 saṅgaha Pakiṇṇakakathā samattā || Ajhesito  
 narindena | so 'haṃ Parakkama bāhunā | saddham-  
 maṭhitikāmena | sāsanañjotakārinā | etc. Sobheyyaṃ  
 nijaśāsanā ti || Mahāvinaya saṅgahapakara-  
 ṇaṃ niṭṭhitaṃ || After which 4 lines in Burmese. The  
 Catalogue of Pāli, etc., MSS. in the Ceylon Government  
 Oriental Library, mentions a "Pālimuttaka Vinaya; on  
 Monastic Discipline," cfr. Journal of the P. T. S., 1882,  
 p. 51; and Alwis, in his Catalogue, p. 170, a Pāli Muttaka  
 Vinaya Vinichchaya. Westergaard describes the same  
 in his Catalogue, p. 48. Forchhammer has in his Report  
 a "Vinayamahāsaṅgaha." See further Subhūti's "Nāma-  
 mālā," Preface, p. 8, and the Journal of the P. T. S., 1886,  
 p. 61. But how are the two titles in our MS. made to  
 agree? Is perhaps Pālimuttakavinayavinicchaya saṅgaha  
 only part of Mahāvinaya saṅgahapakaraṇa?

**31.** (40) 151 leaves numbered ka—ḍe, 9 lines; in the  
 margin: Vinayavinicchaya pāṭh. Contains VINAYAVINIC-  
 CHAYA and UTTARAVINICCHAYA by Buddhaddatta.  
*Begins:* Vanditvā sīrasā seṭṭhaṃ | Buddham appaṭipug-  
 galaṃ | bhavābhavakaraṃ dhammaṃ | gaṇaṃ c'eva  
 niraṅgaṇaṃ || bhikkhūnaṃ bhikkhunīnaṃ ca hitatthāya  
 samāhito | pavakkhāmi samāseṇa | Vinayassa Vi-  
 nicchayaṃ || anākulam asaṅkiṇṇaṃ | madhurattha-  
 padakkamaṃ | paṭubhāvakaṃ etaṃ | paramaṃ vī-  
 yakkame || apāraṃ otarantānaṃ | sāraṃ vinayasāgaraṃ |

bhikkhūnaṃ bhikkhunīnaṃ ca | nāvābhūtaṃ manora-  
maṃ || tasmā vinayanūpāyaṃ | Vinayassa Vinicchayaṃ |  
avikkhittena cittena | vadato me nibodhatha || *Ends* :  
Buddhadatto ti garūhi gahitanāmadheyena therena  
racito Uttaravinicchayo samatto ti | Then follow  
30 lines in Burmese.

According to Gandha-Vaṃsa, published by Mināyeff in  
the Journal of the P. T. S., 1886, p. 69, Vinayavinicchaya  
and Uttaravinicchaya must be two different works; cfr.  
No. 33.

**32.** (57) 257 leaves numbered ka—phu, 9 lines; in the  
margin: Vinaya Vinicchaya ṭikā pāṭh. Contains the  
first part of a ṭikā on Vinayavinicchaya, called LĪNATTHA-  
PAKĀSINĪ. *Begins* : Ādiccavaṃsāsamparapātubhūtaṃ | by-  
āmapabbhāmaṇḍaladevacāpaṃ | dhammambunijjhāpita-  
pāpaghammaṃ | vandāmaṃ ahaṃ Buddhasahambuvantaṃ ||  
*Ends* : Surāpānakakathāvaṇṇanā || Then follow 18 lines  
in Burmese. Cfr. Forchhammer's Report and Journal of  
the P. T. S., 1886, p. 62 and 72, and 1882, p. 52.

**33.** (62) 264 leaves numbered phī—lāh, a—ā, i—ī, u—ū,  
e—ai, o—au, aṃ—āh, kya—kyāh, khya—ghyāh, ñya—  
ṭyi. Contains the second part of a ṭikā on Vinayavinic-  
chaya, called LĪNATTHAPAKĀSINĪ. *Begins* : Yena kenaci  
aṅgenā ti aṅguliādinā yena kenaci sarīravayavena, etc  
*Ends* : Iti Vinayavinicchayaṇṇanāya Uttaravinicchaya-  
vaṇṇanāya ca Linatthapakāsini samattā || Cakrā,  
etc. 29 lines in Burmese.

**34.** (92) 1 Part, 24 leaves numbered ka—khāh, 9 lines;  
on the outside: Vinayavinicchaya Saṅkhepa. *Begins* :  
Tasmiṃ pana sikkhāpade sikkhāpadavibhaṅge ca sakale  
Vinayavinicchaye kosallaṃ patthayante ca, etc. *Ends* :  
VINAYAVINICCHAYASAṅKHEPAGANTHO (MS. -kaṅkhepa-  
ganto) niṭhito || Saṃsārasotaṃ chinditvā viddhānsetvā  
tayo bhavē, etc. Vinayavinicchaya || 4 lines in Burmese.

2 Part, 117 leaves, ka—ño, is a Burmese interpretation  
of the above book.

**35.** (53) 311 leaves numbered ka—yaṃ, 8 lines; in the  
margin: VAJIRABUDDHI ṬIKĀ. *Begins* : Paññāvisuddhāya



dayāya sabbe | vimocitā yena vineyasattā | tañ cakkhu-  
bhūtañ sirasā namitvā | lokassa lokantagatassa dham-  
mañ || sañghassa ca silādiguṇehi yuttā | mādāya sabbesu  
padesu sārañ | sañkhepakāmena mamāsayena | sañco-  
dito bhikkhūhitañ ca disvā || Samantapāsādikasaññitāya |  
Sambuddhaghosācariyoditāya | samāsato linapade likkhi-  
sañ | samāsato linapade likkhitañ || etc. *Ends* : VAJĪ-  
RABUDDHI TĪKĀ || Cfr. Journal of the P. T. S., 1882, p. 52,  
and 1886, p. 70.

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SUTTA.

**36.** (370) 340 leaves numbered ka—vī, 10 lines ; in the  
margin : Sut Silakkhañ pālito, Sut Mahāvā pālito and  
Sut Pātheyya pālito. Contains DĪGHANIKĀYA. *Begins* :  
Evañ me sutañ | ekañ samayañ Bhagavā antarā ca  
Rājagehañ antarā ca Nālanda addhānamaggapaṭipanno  
hoti etc. *Ends* : Dīghanikāro niṭhito || Nibbānapaccayo  
hotu | etc. Part I. of it edited by Rhys Davids and  
Carpenter, see P. T. S., 1889.

**37.** Another copy of Part I. of the same book, contain-  
ing Silakkhandhavagga.

**38.** Another copy of the same book.

**39.** (77) 168 leaves numbered ka—ḍhāh, 9 lines ; in the  
margin : Sut Mahāvā pālito. Contains 2. Ma h ā v a g g a  
Dīghanikāyassa. *Begins* : Evañ me sutañ ekañ sama-  
yañ Bhagavā Sāvattthiyañ viharati Jetavane Anāthapiṇḍi-  
kassa ārāme Karerikuṭṭikāyañ | etc. *Ends* : Pāyāsisuttañ  
dasamañ || Mahāpadānanidānañ | nibbānañ ca sudassa-  
nañ | janavasībhagovindañ | samayañ sakkapañhakañ  
mahāsatipaṭhānañ ca pāyāsidasamañ bhava || Cakrā etc.  
26 lines in Burmese.

**40.** (78) 153 leaves numbered ka—ḍo, 9 lines ; in the  
margin : Sut Pātheyya pālito pāṭh. Contains 3. P ā t h i -  
k a v a g g a Dīghanikāyassa. *Begins* : Evañ me sutañ |  
ekañ samayañ Bhagavā Mallesu viharati | Anupiyañ  
nāma Mallānañ nigamo | etc. *Ends* : Pāthikavaggo ti  
vuccati || Cakrā etc. 3 lines in Burmese.

**41.** (80) 178 leaves numbered ka—ṇaṇi, 9 lines ; in the margin : Sut Mahāvā pālito pāṭh. Contains 2. Mahāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme Karerikuṭṭikāyaṃ | etc. *Ends* : . . . Pāyāsidasamaṃ bhava || Laṅkādīpa etc. 30 lines in Burmese.

**42.** (81) 130 leaves numbered ka—ṭaṇ, 10 lines ; in the margin : Sut Pāṭeyya pālito. Contains 3. Pāthikāvaggā Dīghanikāyassa. *Begins* : Evaṃ me sutaṃ | ekaṃ samayaṃ Bhagavā Mallesu viharati | etc. *Ends* : Tatruddānaṃ || Pāthiko ca udumbaraṃ | etc. Pāthikavaggo ti vuccati || Laṅkādīpa etc. 29 lines in Burmese.

**43.** (98) 225 leaves numbered ka—dho, 10 lines ; in the margin : Sut Pāṭeyya pālito, Sut Pāṭheyya Aṭhakathā and Sut Pāṭheyya pāṭikā. Contains 3. Pāṭheyyavaggā Dīghanikāyassa, accompanied by Aṭṭhakathā and Tīkā. 1 *Part begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Mallesu viharati etc. 2 *Part* Sut Pāṭheyya Aṭhakathā *ends* : niṭhito ca Pāṭiyavaggassa vaṇṇanā ti || etc. 3 *Part* Sut Pāṭheyya pāṭikā *begins* : Apuppe pādavaṇṇanā ti atthasaṃvaṇṇanā etc. Badly written.

**44.** (109) 287 leaves numbered ka—bha, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsaka MAJJHIMANIKĀYASSA. *Begins* : Evaṃ me sutaṃ ekaṃ samayaṃ Bhagavā Ukkathāyaṃ viharati etc. *Ends* : Mūlapaṇṇāsakaṃ samattaṃ || Cakrā etc. 28 lines in Burmese.

**45.** (111) 276 leaves numbered ka—bha, 9 lines ; in the margin : Majjhimapaṇṇāsa pālito. Contains 2. Majjhimapaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Majjhimapaṇṇāsako || Cakrā etc. 28 lines in Burmese.

The Mūlap. and the Majjhimap. have been edited by V. Trenckner in his “Majjhima-Nikāya,” vol. i., published for the P. T. S. in 1888.

**46.** (115) 230 leaves numbered ka—nā, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsaka MAJJHIMANIKĀYASSA. *Ends* : Uparipaṇṇāsakaṃ samattaṃ || Laṅkādīpa etc. 30 lines in Burmese.

**47.** (110) 264 leaves numbered ka—phāh, 9 lines ; in the margin : Mūlapaṇṇāsa pālito pāṭh. Contains 1. Mūlapaṇṇāsa ka Majjhimanikāyassa. *Ends* : Mūlapaṇṇāsa kaṁ samattāṁ || Laṅkādhīpa etc. 27 lines in Burmese.

**48.** (116) 225 leaves numbered ka—dho, 9 lines ; in the margin : Uparipaṇṇāsa pālito pāṭh. Contains 3. Uparipaṇṇāsa ka Majjhimanikāyassa. *Ends* : Uparipaṇṇāsa kaṁ samattāṁ | Cakrā etc. 24 lines in Burmese.

**49.** (100) 244 leaves numbered ka—pī, 9 lines ; in the margin : Sagāthavagga Saṁyut pālito pāṭh, Nidānavagga Saṁyut pālito. Contains 1. Sagāthavagga and 2. Nidānavagga SAṂYUTTANIKĀYASSA. *Begins* : Evaṁ me sutāṁ ekāṁ samayaṁ Bhagavā Sāvattthiyaṁ viharatī Jetavane Anāthapiṇḍikassa ārāme | atha kho aññatarā devatā etc. *Ends* : Nidānavagga saṁyuttaṁ samattāṁ || Cakrarāj etc. 25 lines in Burmese.

**50.** (103) 334 leaves numbered ka—lau, 9 lines ; in the margin : Khandhavagga Saṁyut pālito pāṭh, Salāyatana-vagga Saṁyut pālito pāṭh. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṁyuttanikāyassa.

Sagātha-, Nidāna-, Khandha-, and Salāyatana-vagga have been edited by L. Feer in his “Saṁyutta-Nikāya,” Part 1-4, published for the P. T. S. in 1884, 1888, 1890, and 1894.

**51.** (106) 236 leaves numbered ka—nai, 9 lines ; in the margin : Mahāvagga Saṁyut pālito pāṭh. Contains 5. Mahāvagga Saṁyuttanikāyassa. *Ends* : Mahāvagga-saṁyuttaṁ niṭhitaṁ || Laṅkādhīpa etc. 28 lines in Burmese.

**52.** (101) 209 leaves numbered ka—du, 9 lines. Contains 1. Sagāthavagga and 2. Nidānavagga Saṁyuttanikāyassa.

**53.** (104) 302 leaves numbered ka—yā, 9 lines. Contains 3. Khandhavagga and 4. Salāyatana-vagga Saṁyuttanikāyassa.



54. (107) 237 leaves numbered ka—no, 9 lines. Contains  
5. M a h ā v a g g a Saṃyuttanikāyassa.

**55.** (661) *Dhammacakkapavattanasutta* in many different transcripts accompanied by Burmese interpretations. The MS. *begins* thus: Bhikkhūnaṃ pañcavaggīnaṃ | Isipatananāmake | Migadāye dhammavaraṃ | yaṇ taṃ nibbānapāpakarṇṇ || Sahampatīnāma-kena | Mahābrahmena rācīto | catusacca pakāsanto | lokanātho adesayi | nandītaṃ sabbadevehi | sabbasam-pattisādhakaṃ | sabbalokahitattathāya | Dhammacakka-cakkaṃ bhaṇāmahe || Evam me sutam ekam samayaṃ Bhagavā Bārāṇasīyaṃ viharati Isipatane Migadāye | etc. Cfr. Frankfurter, "Handbook of Pāli," p. 109.

**56.** (120) 174 leaves numbered ka—ñū, 9 lines; in the margin: Ekaṅguttara pālito pāṭh, Dukaṅguttara p. p., Tikaṅguttara p. p. Contains Eka-, Duka-, and Tika-nipāta AṅGUTTARAṆIKĀYASSA. *Ends:* Tikanipātaṁ niṭṭhaṁ || Cakrā. . . 26 lines in Burmese.

**57.** (122) 153 leaves, numbered ka—ḍo, 9 lines ; in the margin : Catukaṅguttara p. p. Contains Catukka-nipāta Aṅguttaranikāyassa.

Eka-, Duka-, Tika-, and Catukka-nipāta have been published by R. Morris for the P. T. S. in his "Aṅguttara-Nikāya," Part I.-II., 1885-88.

58. (124) 144 leaves numbered ka—ṭhāh, 9 lines; in the margin: Pañcaṅguttara p. p. Contains Pañcaka-nipāta Aṅguttaranikāyassa. Ends: Pañcako nipāto nithito ||

**59.** (126) 242 leaves numbered ka—pā, 9 lines; in the margin: Chakka Aṅguttara p. p., Sattaka A. p. p., Aṭṭhaka A. p. p. Contains Chakka-, Sattaka-, and Aṭṭhaka-nipāta Aṅguttaranikāyassa. *Ends*: Aṭṭhakanipātaṁ niṭṭhitaṁ || Cakrā . . . 19 lines in Burmese, after which an addition of 13 lines in Pāli.

**60.** (127) 251 leaves numbered ka—paṃ, 9 lines ; in the margin : Navaṅguttara p. p., Dasaṅguttara p. p. Ekādaśaṅguttara p. p. Contains Nava-, Dasa-, and Ekā-

*da sa - ni p ā ta* Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || after which 30 lines in Burmese.

A complete edition of the Aṅguttaranikāya has been printed in Ceylon, Colombo, 1893 ; see Bendall in Journal of the R. A. S., 1894, p. 556.

**61.** (121) 177 leaves numbered ka—no, 9 lines ; in the margin : Ekanipāt Aṅguttara p. p., Duka-, Tika-. Contains Eka -, Du ka -, and Ti ka - ni p ā ta Aṅguttaranikāyassa. *Ends* : Tikanipātaṃ niṭhitaṃ || Cakrā. . . 23 lines in Burmese.

**62.** (123) 162 leaves numbered ka—dhū, 9 lines ; in the margin : Catukaṅguttara p. p. Contains Ca tu k ka - ni p ā ta Aṅguttaranikāyassa. *Ends* : Aṅguttaranikāye Catukkanipāto samatto ||

**63.** (125) 147 leaves numbered ka—ḍi, 9 lines. Contains Pa ñ ca ka - ni p ā ta Aṅguttāranikāyassa.

**64.** (130) 263 leaves numbered ka—phau, 9 lines. Contains Ch ak ka -, Sa t ta ka -, and A ṭ ṭ ha ka - ni p ā ta Aṅguttaranikāyassa. *Ends* : Aṭṭhanipātaṃ niṭhitaṃ.

**65.** (168) 239 leaves numbered ka—naṃ, 9 lines. Contains Na va -, Da sa -, and Ek ā da sa - ni p ā ta Aṅguttaranikāyassa. *Ends* : Ekādasani-pāto niṭhito || Lankā-dīpa. . . 32 lines in Burmese.

**66.** (668) 10 leaves numbered ka—kau, 10 lines ; in the margin : Abhiṇḥa Sut pāṭh. Contains A b hi ṇ ha su t ta belonging to Pañcakanipāta Aṅguttaranikāyassa, together with Burmese interpretation. *Begins* : Pañc' imāni bhikkhave ṭhānāni abhiṇhaṃ paccavekkhitabbāni itthiyā vā purisena vā gahaṭhena vā pabbajitena vā, etc. After it three more transcripts of the same sutta.

**KHUDDAKANIKĀYA.**

**67.** (159) 188 leaves numbered ka—thai, 9 lines. Contains Kh u d da ka p ā ṭ ha p pa ka ra ṇ a, D ha m ma pa da, U d ā na, I ti v ut ta ka, and Su t ta ni p ā ta. *Ends* : Suttanipātaṃ samattaṃ || After which 27 lines in Burmese.

Khuddaka- was published by R. C. Childers in the Journal of the R. A. S., 1869 ; Dhammapada by V. Faus-



böll, 1855; and in Rangoon Sakkarāj, 1242; and in Ceylon, 1889; Udāna by P. Steinthal, 1885, for the P. T. S.; Itivuttaka by E. Windisch, 1890, for the P. T. S.; and Suttanipāta by V. Fausböll, 1884, for the P. T. S.; and in Ceylon in Singhalese characters Buddhassa parinibbānato 2434.

**68.** (147) 195 leaves numbered ka—thi, 9 lines. Contains the same books as the previous MS. Khuddakapāṭha comprises ka—ku, Dhammapada kū—gā, Udāna gi—jai, Itivuttaka jo—ṭam, Suttanipāta ṭāh—thi.

Prof. E. Windisch to whom the MS. was lent at the time I was in London, has kindly given me the above information.

**69.** (169) 199 leaves numbered ka—the, 9 lines. Contains Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Buddhavaṃsa and Cariyāpiṭaka. *Ends:* Cariyāpiṭakam niṭhitam. After which 18 lines in Burmese.

Vimānavatthu was published by Gooneratne in 1886 for the P. T. S., Petavatthu by Mināyeff in 1889, Theragāthā by Oldenberg in 1883, Therīgāthā by Pischel in 1883, Buddhavaṃsa and Cariyāpiṭaka by R. Morris in 1882, all of them likewise for the P. T. S.

**70.** 201 leaves numbered ka—tho, 9 lines. Contains *the same books* as the previous MS. *Ends:* Cariyāpiṭakam niṭhitam || Laṅkāḍīpa. . . 30 lines in Burmese.

**71.** (143) 259 leaves numbered ka—phe, 9 lines; in the margin: Pāṭhajāt pālito. Contains the *Verses of the Jātaka-book*. *Begins:* Apaṇṇakam ṭhānam eke, dutiyam āhu takkikā | etad aññāya medhāvī | tam gaṇheyya apaṇṇakam || Apaṇṇakajātakam || Akilāsuno vaṇṇapathe khaṇantā | udaṅgaṇe tattha papam avindum | evam munī vīriyabalūpapanno | akilāsu vinde hadayassa santim || Vaṇṇapathajātakam || *Ends:* Tato Vessantaro rājā | dānam datvāna khattiyo | kāyassa bhedā sapaṇño | saggaṃ so upapajjathā 'ti. Pāṭhajāt pālito pāṭh ||

The Jātaka together with its commentary was published by V. Fausböll in 6 volumes from 1875 to 1896, and Jātakatthakathā | Part 1—2 at Colombo 1892—93.

**72.** (144) 266 leaves numbered ka—bā, 9 lines; in the margin: Pāṭhajāt pālito pāṭh. Contains the *Verses of the Jātaka-book*. *Ends*: . . . saggañ so upapajjathā 'ti || Cakrā . . . 27 lines in Burmese.

**73.** (136) 237 leaves numbered ka—no, 9 lines; in the margin: Mahāniddeśa pālito. Contains Mahāniddeśa I. (Commentary on Suttanipāta from Kāmasutta to Sāriputtasutta: Aṭṭhakavagga, see Suttanipāta pp. 146—176). *Begins*: Kāmañ kāmayamānassa | tassa ce tañ samijjhati | addhā pītimano hoti | laddhā macco yad icchati || Kāmañ kāmayamānassā 'ti | kāmā ti udānato dve kāmā | vatthukāmā ca kilesakāmā ca | etc. *Ends*: Tenāha Bhagavā || Etesu dhammesu vineyya chandañ | bhikkhu satimā suvimuttacitto | kālena so sammā dhammañ parivimainsamāno | ekodibhūto vihane tamañ so ti Bhagavā ti || Sāriputtasuttaniddeso soḷasamo samatto || after which 26 lines in Burmese.

**74.** (137) 170 leaves numbered ka—nā, 9 lines; in the margin: Mahāniddeśa pālito pāṭh. Contains Mahāniddeśa II. (Commentary on Suttanipāta from Vatthugāthā to the end. *Begins*: Kosalānañ purā rammā, etc. *Ends*: Catuttho vaggio || Niṭhito ca sabbaso Khaggavisāṇasuttaniddeso || Ajito Tissametteyyo | Puṇṇako atha Mettagū | Dhotako Upasañvo ca | Nando ca atha Hemako | Todeyya—Kappa dubhayo | Catukaṇṇi ca paṇḍito | Bhadrāvudho Udayo ca | Posūlo cāpi brāhmaṇo | Mogharājāpi medhāvī | Siṅgiyo ca mahā isi | soḷasannañ pan' etesañ | brāhmaṇānañ | va sāsañnañ | Pārāyaṇā niddesā | tattakā va bhavanti vā || Khaggavisāṇasuttānañ | niddesāpi tath' eva ca | niddesā duvidhā ñeyyā | paripuṇṇā sulikkhitā ti || Niṭhitā Mahāniddeśa desanā || Laṅkadīpa. . . 30 lines in Burmese.

**75.** (146) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito pāṭh. Contains Paṭisambhidāpakaraṇa. *Begins*: Sotāvadhāne

paññāsutamaye ñāṇaṃ | sutvāna saṃvare paññāsīlamaye ñāṇaṃ | saṃvaretvā samādahane paññāsamādhībhāvanā-maye ñāṇaṃ | etc. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

**76.** (433) 264 leaves numbered ka—phāh, 9 lines; in the margin: Paṭisambhidā mag pālito. Contains Paṭisambhidāpakaraṇa. *Ends*: Paṭisambhidāpakaraṇaṃ samattaṃ | Cakrā. . . 23 lines in Burmese.

**77.** (141) 277 leaves numbered ka—bha, 9 lines.

1 *Part* in the margin: Apadāna pālito pāṭh. Contains Buddhāpadāna, Paccekāpadāna, and Therāpadāna. *Begins*: Atha Buddhāpadānāni | suṇātha suddhamānasā | tiṃsapāramisampunṇā | dhammarājā asañkhiyā || Tathāgataṃ Jetavane vasantaṃ | apucchi Vedhamunī Nathaṅgo | sabbaññu-Buddhā kira nāma honti | bhavanti te hetubhi kehi vīra || Tadāha sabbaññu varo mahesī | Ānanda bhaddaṃ madhurassarena | ye pubbabuddhesu katādhikārā | aladdhamokkhā jinasāsanesu || etc. *Ends*: Ettāvatā Buddhāpadānaṃ ca Paccekabuddhāpadānaṃ ca Therāpadānaṃ ca samattaṃ ||

2 *Part* in the margin: Therīapadāna pālito pāṭh. Contains Therīkāpadāna. *Begins*: Atha Therīkāpadānāni suṇātha | Bhagavati Koṇāgamane | saṃghārāmaṃhi navanivesanaṃhi | sakkiyo tiṇi janiyo | vihāradānaṃ adāsīmha || etc. *Ends*: Therīkāpadānaṃ samattaṃ || Cakrā. . . 27 lines in Burmese.

**78.** (142) 221 leaves numbered ka—phaṇi, 9 lines. Contains *another copy* of the previous MS.

**79.** SUMAṄGALAVILĀSINĪ. Was lent to Prof. Rhys Davids while I was in London, 1888.

**80.** (96) 255 leaves numbered ka—phi, 9 lines; in the margin: Sut Mahāvā Aṭhakathā pāṭh. Contains part of SUMAṄGALAVILĀSINĪ by Buddhaghosa. *Begins*: Evaṃ me sutāṃ | pa | Karerikuṭikāyaṃ ti Mahāpadāna-suttaṃ | tatrāyaṃ apubbapadavaṇṇanā | etc. *Ends*: Sumaṅgalavilāsimyā Dīghanikāyaṭhakathāya Pāyāsirā-



jaññasuttavaṇṇanā niṭhitā. Niṭhitā Mahāvaggasuttavaṇṇanā ti || Cakrā. . . 28 lines in Burmese.

The beginning of S. was edited for the P. T. S. in 1886 by Rhys Davids and Carpenter in their Sumaṅgalavilāsini, Part I.

**81.** (99) 1 Part 299 leaves numbered ka—mañ; in the margin: Sut Mahāvā pālito. Contains the same part of SUMAṅGALAVILĀSINĪ as the former number. *Ends:* Niṭhitā ca Mahāvaggasuttavaṇṇanā ti, after which 12 lines in Burmese.

2 Part 133 leaves numbered ka—ṭha; in the margin: Sut Mahāvā ṭikā. Contains a ṭikā on the 1 Part. *Begins:* Yathā jātañ Karerirukkhānañ ghanapattasākhāviṭapehi maṇḍapasaṅkhepehi, etc. *Ends* (abruptly) on leaf: ṭha: . . . pacchimāya nānā cittakkhaṇikaparihāro | maggacittakkhaṇe tīhi lokiyaaggacittakkhaṇe ti adhippāyo | puppabhāvamaggo ti idhādippeto | lokiya bhāvanāya ca kāyo pahinañ na. After this two leaves in Burmese, not belonging to this MS.

**82.** (280) 456 leaves numbered ka—lāh, a—āh, and kya—cyā; in the margin: Silakkhan ṭikā sac pāṭh. Contains SĀDHUVILĀSINĪ, a ṭikā on Silakkhandhavaggasaṁvaṇṇanā. *Begins:* Yo desetvāna saddhammañ | gambhīrañ duddasañ varañ | dīghadassī cīrakālañ | paṭiṭhāpesi sāsanañ || vineyyajjhāsaye chekañ | mahāmatim mahādayañ | natvāna tañ sasaddhamma | gaṇañ gāravabhājanañ || etc. *Ends:* Dīghanikāyathakathāya Silakkhandhavaggasaṁvaṇṇanāya Sādhuvilāsini nāma navatīkā samattā || Sakkarāj. . . 6 lines in Burmese.

**83.** (119) 297 leaves numbered ka—mo, 9 lines; in the margin: Mūlapaṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ by Sāriputta. *Begins:* Saṁvaṇṇanārambhe ratanattayavandanā saṁvaṇṇetabbassa dhammassa pabhavanissayavisudhīpaṭivedanatthañ | tañ pana dhammasaṁvaṇṇanā suviññūnañ bahumānuppādanatthañ | etc. *Ends:* Cūlasīhanādasuttavaṇṇanāya Līnatthapakāsanā || Cakrā. . .

18 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 25.

**84.** (112) 131 leaves numbered ka—ṭaṇ, 9 lines; in the margin: Majjhima Paṇṇāsa ṭikā pāṭh. Contains part of the ṭikā on Papañcasūdanī, called LĪNATTHAPAKĀSANĀ. *Begins:* Ārāmapokkharapañādisū ti ārāmapokkharapañiuyyānacetiyathānādīsū | ussannā ti bahulā | etc. *Ends:* Saṅgāraṇasuttam || Pañcamavaggo niṭhito ca Papañcasūdaniyā Majjhimaṭhakathāya Majjhimaṇṇāsavaṇṇanāya Līnatthapakāsānā niṭhitā || Cakrā. . . 29 lines in Burmese. Cfr. Westergaard's Catalogue, p. 24.

**85.** (697) 62 leaves in painted square Burmese characters on gold ground, in disorder, several seem to be missing, 8 lines; in the margin: Ekaṅguttara Aṭhakathā, Tikaṅguttara A., Catukanguttara A. Contains part of MANORATHAPŪRAṆĪ Aṅguttaranikāyaṭṭhakathā by Buddhaghosa; viz., Eka-, Tika-, and Catukka-nipāta. Duka-nipāta seems to be missing.

**86.** (164) 85 leaves numbered ḍhī—pi, 9 lines; in the margin: Catuka Aṅguttara Aṭhakathā pāṭh. Contains Catukkanipāta of MANORATHAPŪRAṆĪ. *Begins:* Catukka-nipātassa pathame | ananubodhā ti abujjhanena ajānana | appaṭivedhā | ti, etc. *Ends:* Manorathapūraṇiyā Aṅguttaranikāyaṭṭhakathāya Catukkanipātavaṇṇanā niṭhitā | Cakrā. . . 24 lines in Burmese.

A complete edition of Manorathapūraṇī appeared at Colombo in Ceylon, 1894, see Bendall in Journal of the R. A. S., 1894, p. 556.

**87.** (696) MS. consisting of 84 disarranged lacquered leaves with red ornaments on gold ground, characters painted in black in the old square form approaching to the Kammavāca-shape, inclosed in red-painted wooden covers, 8 lines in the page. Contains UDĀNASSA ATTHASAMVAṆṆANĀ by Dhammapāla. *Begins:* Mahākāruṇikam nātham | ñeyyasāgarapāragum | vande nipuṇagam-bhīra | vicitrāyadesanam | vijjācaraṇasampannā | yena niyyanti lokato | vande tam uttamam dhammam | sammā sambuddhapūjitaṁ | silādiguṇasampanno | ṭhito magga-



phalesu yo | vande ariyasamghan tam | puññakkhettam  
 anuttaram || vandanājanitam puññam | iti yam ratan-  
 attaye | hatantarāyo sabbattha | hutvāhan tassa tejasā ||  
 tena tena nidānena | desitāni hitesinā | yāni suddhāva-  
 dānena udānāni mahesinā || tāni sabbāni ekajjham | āro-  
 pentehi saṅgaham | U d ā n a m nāma saṅgītām | dham-  
 masaṅgāhakehi yam || Jinassa dhammasamvega |  
 pāmojjaparidīpanam | somanassa samutthāna | gāthāhi  
 paṭimaṇḍitam | tassa gambhīraññāṇehi | ogāhetabba-  
 bhāvato | kiñcāpi dukkarā kātum | atthasamvaṇṇanā  
 mayā || sahasamvaṇṇanam yasmā | dharate Satthu  
 sāsanam | pubbacariyasīhānam | tiṭṭhat' eva vinic-  
 chayo || tasmā tam avalambitvā | ogāhetvāna pañca pi  
 nikāye upanissāya porāṇaṭṭhakathānam | suvisuddham  
 samkiṇṇam | nipunaṭṭhavinicchayan | Mahāvihāravā-  
 sinam | samayam | avilomayam || punappunāgataṁ  
 attham | vajjayitvāna sādhum | yathābalam karis-  
 sāmi | Udānass' Atthavaṇṇanam || iti ākaṅkhamānassa |  
 saddhamassa ciraṭṭhitim | vibhajantassa tass' attham |  
 sādhum gaṇhantu sādhuvo ti || Tattha udānan ti, etc.  
 Cfr. Westergaard's Catalogue, p. 35; Journal of the P.  
 T. S., 1882, p. 76, 1886, p. 69.

**88.** Another copy of the *same book* and of the  
 same description; 89 leaves in confusion.

**89.** (171) 337 leaves numbered ka—lau, 9 lines. Con-  
 tains the last part of JĀTAKA-ATTHAVAṆṆANĀ (by  
 Buddhaghosa?), viz., Temiya | Mahājanaka-,  
 Suvāṇṇasāma-, Nemi-, Mahosadha-, Bhūridatta-,  
 Khaṇḍahāla-, Nārada-, Vidhura-, and Vessantara-  
 Jātaka i.e. Mahānipāta. Cfr. V. Fausböll's edition  
 of the Jātaka-Atthavaṇṇanā. Journal of the P. T. S.,  
 1886, p. 68.

**90.** (173) 236 leaves numbered ka—nai, 12 lines; in  
 the margin: Ekanipāt Jāt ṭikā sac and Dukanipāt  
 Jāt ṭikā sac. Contains ASAMMOHAVILĀSINĪ, a ṭikā  
 on Jātaka—Aṭṭhakathā (Ekanipāta and  
 Dukanipāta). *Begins:* Yo yena yam varam neti |  
 Jino sutena uttamam | tam tam tam abhivanditvā |

śīrasā ādaraiṃ ahaṃ || tāramajjhe va puṇṇindu |  
 sotumajjho pa sobhaṇo | nayaiṃ adāsi ācero | taṃ ca  
 vandiya śīrasā || bahūhi c'eva bhikkhūhi | upāsakehi  
 yācito | vaṇṇayissāmi gulhatthaiṃ | Jātakathakathāya  
 ve || etc. *Ends* : Iti Asammohavilāsiniyā nāma Jātakathakathāya saṃvaṇṇanāya Dukanipātavaṇṇanā | Dukani-  
 pātaiṃ niṭṭhitaṃ || Iminā me puññakammena | etc.  
 19 lines, after which 3 lines in Burmese.

**91.** (162) 194 leaves numbered ka—thā, 9 lines ; in the margin : Apadān Aṭhakathā pāṭh. Contains APADĀNA-ATṬHAKATHĀ by Buddhaghosa. *Begins* : Vanditvā śīrasā seṭṭhaiṃ | Buddhaiṃ appaṭipuggalaiṃ etc., karissāṃ' atthavaṇṇanan ti ca paṭiññātattā sā panāyaiṃ Apadānass' Atthavaṇṇanā, etc. Cfr. Journal of the P. T. S., 1886, p. 69.

**92.** (160) 97 leaves numbered ka—jha ; 9 lines ; in the margin : Suttasaṅgaha pālito pāṭh. Contains SUTTASAṅGAHAPAKARAṆA. *Begins* : Nissayam ucca kena bhikkhave bhikkhunā pakkhadvasesu dhammasavanatthāya suttantato cattāro bhāṇavārā sampattānaiṃ parikathanatthāya, etc. *Ends* : Suttasaṅgahapakaraṇaṃ samattaiṃ. 27 lines in Burmese. Cfr. Journal of the P. T. S., 1882, p. 80.

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#### ABHIDHAMMA.

**93.** (364) 162 leaves numbered ka—ḍhū, 9 lines ; in the margin : Dhammasaṅgaṇī pālito pāṭh. Contains DHAMMASAṅGAṆĪPAKARAṆA. *Begins* : Kusalā dhammā | akusalā dhammā | abyākatā dhammā, etc. *Ends* : Atthuddhāro niṭṭhito || Dhammasaṅgaṇīpakaraṇaṃ niṭṭhitaṃ ||

Dhammasaṅgaṇī has been published by E. Müller for the P. T. S., 1885. Cfr. Westergaard's Catalogue, p. 43.

**94.** (352) 114 leaves numbered ka—ñū, 9 lines ; in the margin : Dhammasaṅgaṇī mātikā p. p. and Mātika akom.

1 *Part* contains DHAMMASAṄGAṆĪMĀTIKĀ. *Begins*: Kusalā dhammā | akusalā dhammā | etc. *Ends*: Suttantikamātikā || M ā t i k ā niṭhitā ||

2 *Part* a Burmese interpretation of the former.

95. (421) 111 leaves numbered ka—ñī, 10 lines. Contains *another copy* of the previous MS.

96. (353) 232 leaves numbered ka—nī, 10 lines; in the margin: Vibhañ pālito. Contains VIBHAṄGAPAKARAṆA. *Begins*: Pañcakkhandhā rūpakkkhandho vedanā, etc. *Ends*: Dhammahadayavibhaṅgo niṭhito aṭhārasamo || V i b h a ṅ g a p a k a r a ṇ a ṁ niṭhitaṁ || Laṅkādīpa . . . 32 lines in Burmese. Cfr. Westergaard's "Codices Orient.," p. 45.

97. (365) 108 leaves numbered ka—jhāh, 9 lines; in the margin: Vibhañ pālito. Contains a *fragment of the former book*. *Begins*: Pañcakkhandhā | rūpakkkhandho | vedanākkhandho | etc. *Ends* abruptly: Tasmiṁ samaye saṅkhārapaccayā viññāṇaṁ | viññāṇapaccayā nāmaṁ | nāmapaccayā chaṭṭhāyatanaṁ |

98. (355) 263 leaves ka—phaṁ, 9 lines; in the margin: Kathāvatthu p. p. Contains KATHĀVATTHUPAKARAṆA. *Begins*: Puggalo upalabbhati saccikaṭhaparamatthenā'ti | āmantā | yo saccikaṭho paramattho tato so puggalo upalabbhati saccikathaparamatthenā'ti | na hevaṁ vattabbe | ājānāhi niggahaṁ | hañci puggalo | etc. *Ends*: Kathāvatthupakarane pañcatimsabhānavāraṁ niṭhitaṁ || Cakrā. . . 28 lines in Burmese. Cfr. No. 100. Kathāvatthupakarana-aṭṭhakathā in Journal of the P. T. S., 1889.

99. (354) 101 leaves numbered ka—jhu, 9 lines; in the margin: Dhātukathā p. p. and Puggala-paññat p. p. 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅgaho | saṅgahitena asaṅgahitaṁ | asaṅgahitena saṅgahitaṁ | saṅgahitena saṅgahitaṁ | asaṅgahitena asaṅgahitaṁ | sampayogo vippayogo | sampayuttana vippayuttaṁ | vippayuttana sampayuttaṁ | sampayuttana sampayuttaṁ | vippayuttana vippayuttaṁ | saṅgahitena sampayuttaṁ vippayuttaṁ | sampayuttana saṅgahitaṁ asaṅgahitaṁ | asaṅgahitena sampayuttaṁ vippayuttaṁ | vippa-



yuttēna saṅgahitaṃ asaṅgahitaṃ || Pañcakkhandhā | etc.  
*Ends*: Vippayuttēna saṅgahitā saṅgahitapadaniddeso  
 niṭhito || 1 line Burmese. 2 *Part* contains PUGGALA-  
 PAÑÑATTI. *Begins*: Cha paññattiyo, khandhapaññatti,  
 etc. *Ends*: Puggalapaññatti niṭhitā | Cakrā. . . 25 lines  
 in Burmese.

The first book was published by E. R. Gooneratne for  
 the P. T. S. in 1892; the latter by Dr. Morris, in 1883,  
 likewise for the P. T. S. Cfr. the next number.

**100.** (366) 237 leaves numbered ka—no, 10 lines;  
 1 *Part* contains DHĀTUKATHĀ. *Begins*: Saṅgaho asaṅ-  
 gaho, etc. *Ends*: Saṅgahitapadaniddeso niṭhito || Akkharā  
 ekamekañca | Buddharūpaṃ samāṃsirāyā tasmā hi  
 paṇḍito poṣo likkheyya piṭakattiyaṃ—Sakkarāj 1212.  
 1212; see No. 99. 2 *Part* contains PUGGALAPAÑÑATTI.  
*Ends*: Puggalapaññattipakaraṇaṃ niṭhitaṃ || 3 lines in  
 Burmese; see No. 99. 3 *Part* contains KATHĀVATTHUPA-  
 KARAṆA; see No. 98.

**101.** (356) 163 leaves numbered ka—ḍhe, 10 lines.  
 Contains YAMAKA I. (comprising Mūla-, Khandha-, Āya-  
 tana-, Dhātu-, Sacca, and Saṅkhāra-).

**102.** (357) 191 leaves numbered ka—taṃ, 10 lines.  
 Contains YAMAKA II. (comprising Anusaya-, Citta-, and  
 Dhamma-).

**103.** (358) 149 leaves numbered ka—ḍu, 10 lines.  
 Contains YAMAKA III. (comprising Indriya-). Cfr. Forch-  
 hammer's Report p. viii.

**104.** (367) 178 leaves num-  
 bered ka—ṇaṃ, 9 lines.

**105.** (368) 195 leaves num-  
 bered ka—thi, 10 lines.

**106.** (369) 154 leaves num-  
 bered ka—ḍaṇ, 10 lines.

Three other copies  
 of the preceding three  
 parts of the Yamaka.

**107.** (372) 206 leaves numbered ka—dā, 11 lines.  
 Contains PAṬṬHĀNA I. (comprising Duka-).

**108.** (360) 209 leaves numbered ka—ḍu, 10 lines.  
 Contains PAṬṬHĀNA II. (comprising Tika-).

**109.** (371) 231 leaves numbered ka—ni, 9 lines. Con-

tains PAṬṬHĀNA III. (comprising Dukatika-, Tikaduka-, Tikatika-, Dukaduka-, Paccaniyatika-, Paccaniyaduka-, and Paccaniyadukatika-).

**110.** (373) 91 leaves numbered nañ—lu, 9 lines. Contains PAṬṬHĀNA IV. (comprising Paccaniyatikaduka-, Paccaniyatikatika-, Paccaniyadukaduka-, Anulomapaccaniyatika-, Anulomapaccaniyaduka-, Anulomapaccaniyadukatika-, and Anulomapaccaniyatikaduka-). Cfr. Forchhammer's Report.

**111.** (361) 244 leaves numbered ña—mī, 9 leaves.

**112.** (359) 208 leaves numbered ka—dī, 10 lines.

**113.** (362) 177 leaves numbered ka—ṇo, 10 lines.

**114.** (363) 90 leaves numbered ka—jū, 9 lines.

Four other copies of the preceding four parts of the PAṬṬHĀNA.

**115.** (434) 317 leaves numbered ka—tha and ka—ṇo. 1 *Part* contains AṬṬHASĀLINĪ (not written by Buddhaghosa, but at his instigation). *Begins*: Karuṇā viya sattesu, paññā yassa mahesino | ñeyyadhammesu sabbesu | pavattittha yathāruci || dayāya tāya sattesu | samussāhitamānaso | Pātihirāvasānamhi | vasanto tidasālaye || etc. *Ends*: Aṭṭhasālini nāma Dhammasaṅgahaṭṭhakathā samattā || niṭhitā || 2 *Part* contains a Burmese interpretation of the former commentary. Cfr. Westergaard's Catalogue, p. 44, and Journal of the P. T. S., 1882, p. 81.

**116.** (431) 292 leaves numbered thū—lāh, a—āh, and khyā—jyo. Contains part of a ṭikā on Aṭṭhasālinī, called MAṆIDĪPA, by Ariyavamsācariya. *Begins*: Evaṃ bhaddant-Ānandācariyo vīsatiḡāthānam atthaṃ vaṇṇetvā idāni kiñcāpi tabbaṇṇanānantaraṃ tattha ken' athena abhidhammo ti vacanassa attho vaṇṇetabbo, etc. *Ends*: Iti nidānakathāvaṇṇanā niṭhitā || niṭhitā ca Aṭṭhasālinī-sannivesakathā || Cakrā. . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 65.



**117.** (450) 143 leaves numbered ka—ṭham, 9 lines ; in the margin : Dhammasaṅgaṇī Mūlaṭīkā pāṭh. Contains a ṭīkā on Aṭṭhasālinī, called MŪLAṬĪKĀ. *Begins* : Dammasaṁvaṇṇanāyaṁ Satthari paṇāmakaraṇaṁ dhammassa svākhyātabhāvena sa Satthari pasādajananatthaṁ | Satthu ca avitathadesanabhāvappakāsanena dhamme pasādajananatthaṁ | tadubhayappasādā hi dhammasampatipatti mahato ca atthassa siddhi hotīti | etc. *Ends* : Iti Aṭṭhasāliniyā linatthapaḍavaṇṇanā Mūlaṭīkā samattā | Cakrā. . . 27 lines in Burmese. Cfr. Forchhammer's Report, p. x.

**118.** (444) 231 leaves numbered ka—ni, 10 lines ; in the margin : Samohavinodanī Aṭhakathā pāṭh. Contains SAMMOHAVINODANĪ Vibhaṅgaṭṭhakathā. *Begins* : Catusaccadaso nātho | catudhā Dhammasaṅgaṇī | pakāsayitvā Sambuddho | tass' eva samanantaraṁ || etc. *Ends* : Samohavinodanī nāma Vibhaṅgaṭṭhakathā || Samohavinodanī yā aṭhakathā niṭhitā || Bhāsayānusaye ñāṇaṁ | indriyāṇaṁ etc. 22 more lines in Pāli, and three lines in Burmese. Cfr. Westergaard's Catalogue, p. 45.

**119.** (446) 164 leaves numbered ka—ḍhai, 10 lines ; in the margin on the first leaf : Abhidhammaguḷhatthavinichaya pāṭh | on the following : Guḷhatthadīpanī. Contains ABHIDHAMMAGŪLHATTHADĪPANĪ. *Begins* : Santānantāpi dhī yassa | santānantā dayā viya | ekāneko pyadhippāyo | taṁ name satataṁ Jinaṁ | etc. *Ends* : Guḷhatthadīpanī nithitaṁ | after which 26 lines in Burmese. MS. very incorrect.

**120.** (441) 194 leaves (— 21 ṭhi—ḍam wanting) numbered ka—thā | 10 lines. 1 *Part* contains ABHIDHAMMĀVATĀRA by Buddhadatta. *Begins* : Ananta-karuṇāpaññaṁ | Tathāgatam anuttaraṁ | vanditvā sirasā Buddhaṁ | Dhammaṁ Sādhugaṇaṁ pi ca || etc. *Ends* : Abhidhammāvatāraṁ niṭhitaṁ || Mantalācalaṁ . . . sodhito ti ; cfr. infra. See Journal of the P. T. S., 1886, p. 59. 2 *Part* contains SACCASAÑKHEPA by Culla-

*Dhammapāla.* *Begins:* Namassitvā Tilokaggam | etc.  
*Ends:* Iti Saccasaṅkhepanibbānapaññattiparidīpano nāma  
pañcamo paricchedo || Samatto Saccasaṅkhepo ||  
Mantalācalaṃ . . . || Nibbānapaccayo hotu. See Journal  
of the P. T. S., 1886, p. 60. 3 *Part* contains NĀMARŪPA-  
PARICCHEDA by Anuruddhācariya. *Begins:* Sam-  
māsamābhisambuddham | dhammaṃ dhammappakā-  
sanaṃ | saṅghaṃ saṅghuttamaṃ loke | vanditvā vanda-  
nārahaṃ || Nāmarūpaparicchedaṃ | pavakkhāmi samā-  
sato | Mahāvihāravāsīnaṃ | vaṇṇanāyananissitāṃ ||  
Tattha cittaṃ cetasikaṃ | nibbānaṃ ti mataṃ tidhā |  
nāmaṃ rūpaṃ ti duvidhaṃ | bhūto vādāya bhedato | etc.  
*Ends:* Iti Anuruddhācariyena viracitaṃ (MS. vicaritaṃ)  
Nāmarūpaparicchedappakāraṇaṃ niṭhitaṃ;  
cfr. Journal of the P. T. S., 1886, p. 61. 4 *Part* contains  
PARAMATTHAVINICCHAYA by Anuruddhācariya.  
*Begins:* Vanditvā vandaneyyānaṃ | uttamaṃ ratanat-  
tayaṃ | pavakkhāmi samāseṇa | Paramatthaviniccha-  
yaṃ || cittaṃ cetasikaṃ rūpaṃ | nibbānaṃ ti niruttaro |  
catudhā desayī dhamme | catusaccapakāsano | etc.  
*Ends:* Paramatthavinicchayaṃ niṭhitaṃ || Nib-  
bānapaccayo hotu Jinasāsaṇaṃ. See Journal of the  
P. T. S., 1886, p. 61. 5 *Part* contains RŪPAVIBHĀGA.  
*Begins:* Pañcakkhandhā rūpakkhandho vedanakkhandho  
saññakkhandho, etc. *Ends:* Rūpavibhāgaṃ niṭhi-  
taṃ || Iminā, etc. 6 *Part* contains RŪPĀRŪPAVIBHĀGA  
by Vācissara. *Begins:* Rūpārūpaviduṃ Buddhaṃ |  
etc. *Ends:* Rūpārūpavibhāgo niṭhito || Sādhito,  
etc. See Journal of the P. T. S., 1886, p. 71. 7 *Part*  
contains KHEMĀPAKARAṆA by Khema. *Begins:* Gam-  
bhīraṃ nipunaṃ dhammaṃ | madhuraṃ (MS. dham-  
muraṃ) so pakāsayī | sahassakkhassa uyyāne | vasaṃ  
vassaṃ narāsabho | namassitvāna taṃ nāthaṃ | dham-  
maṃ saṅghaṃ ca sādhuṃ | samāsaṃ nāmarūpassa |  
bhaññamānaṃ sunātha me || Tattha samāsaṃ, etc.  
*Ends:* Khemāpakaraṇaṃ niṭhitaṃ || Nibbānapac-  
cayo hotu | pu—di | ā | jā. Cfr. Journal of the  
P. T. S., 1886, pp. 61 and 71

**121.** (437) 220 leaves numbered ka—dhī, 9 lines; 1 *Part* in the margin: Saccasaṅkhip ṭikā sac pāṭh. Contains a ṬĪKĀ ON SACCASAṆKHEPA by Vācissarācariya. *Begins*: Buddhāṃ saddhammapajjotāṃ | dhammaṃ Buddhappavesitāṃ | saṅghaṃ ca sirasā vande | sammāsambuddhasāvakaṃ || kato yo Saccasaṅkhepo | nipuṇatthavinicchayo | Ānanda theravādena | vicittanayamaṇḍito | tam ahaṃ vaṇṇayissāmi | sikkhākāmena dhīmatā | therena Sāriputtena | yācīto 'raññavāsīnā || Sunipūṇanayavicittam acintiyānantasabbaññutaññāṇavisayāsesaṇeyyadhammasaṅgāhakaṃ pakaraṇam idam ārabhanto yam ācariyo, etc. *Ends*: Iti nissayamattakathāya Saccasaṅkhepavaṇṇanāya nibbānapaññattikathāvaṇṇanā niṭṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpaṣṣa sikharaṃ || tena rājādhirājaena | sudujjayajitāvīnā | niccaṃ dhammaṃ carantena | cakkābhijotakārīnā || dinnāṃ yassa sudhīrassa | dhammakyosūtilaṇṇaṇaṃ | kavikesarino sadda | ghaṭṭāraññāṇi cārīno | paṃuṭṭhenaṇulekhānaṃ | vilekhādelamissakā | yā purā Saccasaṅkhepa- | ṭikā sā tena sādhuṇā || yathāmūlaṃ tathā katvā | mahussāhena sodhitā | tenānelakāyāvaco | so 'haṃ homi bhava bhava ti. Cfr. No. 136. Forchhammer's Report, p. ix, Journal of the P. T. S., 1886, p. 62. 2 *Part* in the margin: Abhidhammāvatāra ṭikā hoṇ pāṭh. Contains a ṬĪKĀ ON ABHIDHAMMĀVATĀRA by Sumaṅgalācariya. *Begins*: Tattha tesu catubbidhesu paramattesu | jātīniddhāraṇaṃ | cittaṃ ti cittaṃ nāma | vijānātīti vijānaṃ | etc. *Ends*: Abhidhammāvatāraṭṭikā niṭṭhitā | Mantalācalaṃ . . . | tena raññā dhammikenā | ravivaṃsena dhīmatā | rājārājapūjiteṇa | cakkābhi . . . | dhammakyausūtilaṇṇaṇaṃ | kavisīhassa nirutti | ghaṭṭā . . . | yābhidhammāvatārassa | ṭikā sā tena sādhuṇā || . . . bhava ti | Cakrā . . . 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 62.

**122.** (440) 186 leaves numbered ka—tū, 10 lines. Contains ABHIDHAMMATTHASAṆGAHADĪPANĪ. *Begins*: Mahā-



kāruṇiko Buddhho | ñeyyasāgarapārago | samāsaṅkappa-  
cittassa | samārakkhatu me manaññ || saddhammathīti-  
kāṃ' āhañ | Abhidhammatthasaṅgaha- | gandhassa (i.e.,  
ganthassa) Dīpaṇiṃ likkhañ | sotūṇaṃ pīṭivaḍḍhanañ ||  
porāṇehi katā nekā | santī yā pana vaṇṇanā | tā yasmā  
atigambhīrā | mahāpaññehi gocaro | samā taruṇabuddhī-  
hi | jānitum atidukkharā || tasmā sukhena vācetuṃ |  
paññāhāyanakālato | anurūpaṃ suviññeyyaṃ | taṃ vaṇ-  
ṇanaṃ kariyate || Bho ācariya tattha vuttābhidham-  
matthā ty-ādivacanam eva avatvā, etc. *Ends* : ayañ ca  
gandho || Yāva Buddhho ti nāmaṃ pi | suddhacittassa  
tādino | lokamhi lokajeṭṭhassa | pavattati mahesino ||  
tāva tiṭṭhatu lokasmiṃ | lokanittaraṇesinaṃ | assento  
kulaputtānaṃ | nayaṃ paññāvisuddhiyā ti || A b h i -  
d h a m m a s a ṅ g a h a d ī p a ṇ ī samattā || Sakkarāj 1214 ;  
after which one line in Burmese.

**123.** (438) 259 leaves numbered ka—phe, 9 lines.  
1 *Part* in the margin : Saṅgrahaṭīkā hoñ pāṭh. Contains  
a TĪKĀ ON ABHIDHAMMATTHASAṅGAHA. *Begins* : Bhad-  
dant-ānuruddhācariyo pakaraṇārabbhe maṅgalādi at-  
thaṃ ratanattayapaṇāmaṃ tadatthapayojanavisesanaṃ ca  
dassetum āha : Sammāsambuddham atulaṃ | la | Abhi-  
dhammatthasaṅgahan ti | tattha sasaddhammagāṇu-  
tamaṃ atulaṃ sammāsambuddhaṃ abhivādiya Abhi-  
dhammatthasaṅgahaṃ bhāsissan ti sambandho | etc.  
*Ends* : taṃ ettāvata navahi paricedehi pariniṭṭitaṃ  
mayā niṭṭhānaṃ pāpitaṃ ti attho || niṭṭhitaṃ || 2 *Part*  
contains a ṭīkā on Abhidhammatthasaṅgaha, called  
ABHIDHAMMATTHAVIBHĀVANĪ | by Sumanāgala. *Be-  
gins* : Visuddhakarapaññānaṃ | Buddhaṃ sambuddha-  
pūjitaṃ | dhammaṃ saddhammasambhūtaṃ | natvā  
saṅghaṃ niraṅgaṇaṃ || Sāriputtaṃ mahātheraṃ | pari-  
yattivisāraṇaṃ | vanditvā sirasā dhīraṃ | guruṃ gārava-  
bhājanaṃ || vaṇṇayissaṃ samāseṇa | Abhidhammattha-  
saṅgahaṃ | ābhidhammikabhikkhunaṃ | paraṃ pīṭivaḍ-  
ḍhanaṃ | porāṇehi anekāpi | katā yā pana vaṇṇanā |  
na tāhi sakkā sabbattha | attho viññātave idha || tasmā  
linatthapadān' ettha | sādhippāyam ahāpayāṃ | vibhā-

vento (MS. -vanto) samāsenā | racayissāmi vaṇṇanan ti ||  
 Paramavicittanayasamannāgataṃ, etc. *Ends*: Iti Sāri-  
 puttamahātherassa sissena racitā Abhidhammat-  
 thavibhāvanī (MS. nīyā) nāma Abhidhammattha-  
 saṅghaṭṭikā niṭhitā. Cfr. Journal of the P. T. S., 1882,  
 p. 84, and 1886, p. 62. 3 *Part* contains ABHIDHAMMAT-  
 THASAṄGAHASAṆKHEPAVAṆṆANĀ by Saddhammajoti-  
 pāla. *Begins*: Tikkhattuṃ, etc. *Ends*: . . . diṭha-  
 dhammasamparāyikatthānusāsakassa Satthuno sāsana-  
 hitakāmānaṃ Laṅkādi paparadīpavāsināṃ sotujanānaṃ  
 pariyattin pariyāpuṇantena chabbāṭo ti vissutena visud-  
 dhabuddhiviriyasīlācāraguṇasamannāgatehi tipīṭakadha-  
 ragurūhi gahita - Saddhammajotipālo ti nāma vāyena  
 therena katā Abhidhammatthasaṅghasaṅkhepavaṇṇanā  
 niṭhitā || 10 more lines in Pāli. Cfr. Journal of the  
 P. T. S., 1882, p. 85, 1886, p. 74. 4 *Part* con-  
 tains APHEGGUSĀRADĪPANĪ by Mahāsuvāṇṇadīpa-  
 thera (?). *Begins*: Ye te c' abbatitā Buddhā | ye ca  
 Buddhā anāgatā | tesu pi ekamekassa | guṇasārā añk-  
 heyya | tesaṃ ca sabbasaṅghānaṃ | tath' eva guṇarā-  
 sayo | sabbe te me nalāte va | paṭiṭhapemi sabbadā ||  
 sabbagandhesu yo sāro | sukhumo atigambhiro | taṃ  
 gahetvāna bhāsissāmi | Apheggusāradīpaniṃ || vaṇṇanaṃ  
 cūlaṭīkāya | vicittanayamaṇḍitaṃ | taṃ me suṇātha  
 sādha vo | paṇḍitā suddhamānasā || sutvā ca sukhumañ-  
 ñānaṃ | pesayetvāna ñātābbaṃ | apesayetvāñātābbaṃ |  
 garahaṃ dosaropanaṃ ti || Pakaraṇābhe paṭhamāṃ, etc.  
*Ends*: Icc-evāṃ upāyaladdhe Haṃsavatīnagare Sīvali-  
 deviyā ācariyena Parakkamabāhalarājaputtena paññāja-  
 varājabhātubhūtena tipīṭakadhara - Mahāsuvāṇṇadīpatthe-  
 rena racitā Apheggusāradīpanī nāma cūlaṭīkāya  
 vaṇṇanā samattā | Imaṃ pana pakaraṇaṃ accantaṃ  
 sāsana jotanaṭṭhikā attukkamaṃsana upārabbharahitā paṇḍi-  
 tajātīkā kulaputtā sukhumena ñāṇena upaparikkhitvā  
 sārattthanayaṃ paṭilabhissanti | tasmā Apheggusāradī-  
 panīti vuccati || Tena me puññatejēna | cīraṃ tiṭhatu  
 saddhammo, etc. Seven lines more in Pāli and 26 lines  
 in Burmese. Cfr. Forchhammer's Report, p. x.



**124.** (429) 272 leaves numbered ka—bai, 9 lines; in the margin: Maṇisāramañjūsā ṭikā pāṭh. Contains 1 *Part* of MAṆISĀRAMAÑJŪSĀ, a ṭikā on Abhidhammatthavibhāvanī by Ariyavaṁsa; Cfr. Journal of the P. T. S., 1886, pp. 65 and 75.

**125.** (428) 319 leaves numbered bū—lāh, a—āh, and kya—thye. Contains 2 *Part* of MAṆISĀRAMAÑJŪSĀ.

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### THE DOCTRINE.

**126.** (150) 241 leaves numbered ka—pa, 9 lines. Contains MILINDAPAÑHA. *Begins*: Milindo nāma so rājā, Sāgalāyaṁ puruttame, upagañchi Nāgasenaṁ, Gaṅgā ca yathā sāgaram || etc. *Ends*: Milindapaṇ ho niṭhito || 30 lines in Burmese.

The book has been published by V. Trenckner in 1880.

**127.** (156) 186 leaves numbered ka—pu (kā—ñāh missing), 9 lines. Contains *another copy* of the former book.

**128.** (297) 242 leaves numbered ka—phā, 9 lines; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 1 *Part* of VISUDDHIMAGGA by Buddhaghosa. *Begins*: Sīle patithāya narosappaṇño | cittam paññaṁ ca bhāvayaṁ, etc. *Ends*: Yathā cāyaṁ evaṁ Tissadattathero pi sāyanu.

**129.** (179) 196 leaves numbered pha—lāh, a—āh, and kya—ñyī; in the margin: Visuddhimag Aṭhakathā pāṭh. Contains the 2 *Part* of VISUDDHIMAGGA. *Begins*: samaye nhāyitvā katuttarāsāṅgo mahābodhiṁ vandissāmīti, etc. *Ends*: Visuddhimaggapakaraṇaṁ niṭhitaṁ || Cakrā. . . 26 lines in Burmese.

**130.** (284) 1 *Part* 11 leaves numbered ka—kaṁ, 9–11 lines in a page; in the margin: Jinālaṅkāra cākriya pāṭh. Contains JINĀLAṅKĀRA by Buddhaddatta, according to Gray by Buddharakkhita. *Begins*: Yo lokatthāya Buddho janasutabhariyā aṅge jīve cājitvā | etc. *Ends*: Jinālaṅkāra. 2 *Part* Jinālaṅkāra cākriya nīya in Burmese. 3 *Part* Burmese book called Tigumbacetīya-

thomana. Cfr. Journal of the P. T. S., 1886, pp. 69 and 72. Jinālaṅkāra was published by Gray in 1894.

**131.** (151) 209 leaves numbered ka—jhi, 9 lines ; in the margin : Netti pālito pāṭh. 1 *Part* contains NETTIPAKAṬA by Kaccāyana. *Begins* : Yam loko pūjayate | salokapālo sadā namassati ca | etc. *Ends* : Ettāvatā samattā Netti yā āyasmatā Mahākaccānena bhāsītā Bhagavatā anuṇoditā mūlasaṅgitiyaṁ saṅgitā ti | Nettipakaraṇaṁ niṭṭhitaṁ. 2 *Part*, 110 leaves, jhi—du, 9 lines, contains PEṬAKOPAḌESA by Kaccāyana. *Begins* : Namo sammāsambuddhānaṁ paramatthadas-sīnaṁ silādiguṇapāramippattānaṁ || duve hetū duve paccayā sāvakassa samādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi ajjhataṇ ca yonisomanasikāro | tattha katamo parato ghoso | etc. *Ends* : Therassa Mahākaccāyanassa Jambūvanavāsino Peṭakopaḍeso samatto || 26 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 59.

**132.** (152) 187 leaves numbered ka—te, 9 lines ; in the margin : Netti Aṭhakathā pāṭh. Contains NETTIPAKAṬA-ṬASSA ATTHASAMVAYANĀ by Dhammapāla. *Begins* : Makākāruṇikaṁ nāthaṁ | ñeyyasāgarapāraruṇi | etc., see No. 87 hutvāhan tassa tejasā || ṭṭhitiṁ ākāṅkhamānena | cirāṁ saddhammanettiyā | Dhammarakkhitanāmena | therena abhiyācito || Padumuttaranāthassa | pādāmūle pavattitaṁ | passatā abhinihāraṁ | sampattaṁ yassa mat-thakaṁ || saṁkhittaṁ vibhajantānaṁ | eso aggo ti ādinā | ṭṭhapito etadaggasmiṁ | yo mahāsāvakuttamo || chaḷa-bhiṇṇo vasipatto | pabhinnaṭṭhisambhido | Mahākaccāyano thero | Sambuddhena paṣāṁsito || tena yā bhāsītā Netti | Satthārā anuṇoditā (M.S. -to), sāsaṇassa sadāyat-tā | navaṅgass' atthavaṇṇanā || tassa gambhiraṇṇāṇehi | ogahetabbabhāvato | kiṇcāpi dukkarā kātuṁ | attha-saṁvaṇṇanā mayā || sahasaṁvaṇṇanaṁ yasmā | dharate Satthu sāsaṇaṁ | pubbācariyaśīhaṇaṁ | tiṭṭhate ca vinic-chayo || tasmā taṁ upanissāya | ogāhetvāna pañca pi | nikāye peṭakenāpi | saṁsandetvā yathābalaṁ || suvisud-dhaṁ asaṁkiṇṇaṁ | nipuṇatthavinicchayaṁ | Mahāvi-

hāravāsīnaṃ | samayaṃ avilomayaṃ || mahādalekhaṃ  
vajjetvā | pālīṃ sammāniyojayaṃ | upadesaṃ vibhāvento  
(MS. -vanto) | karissāṃ' atthavaṇṇanaṃ || iti atthaṃ  
asamkiṇṇaṃ | Nettipakaraṇassa me vibhajantassa sak-  
kaccaṃ | nisāmayatha sādhave ti | Tattha ken' athena  
netti | saddhammanayanathena | etc. *Ends*: Baḍara-  
tittha vihāravāsīnā ācariya - Dhammapālena katā  
Nettipakaraṇassa Atthasaṃvaṇṇanā samattā  
ti | Cakrā. . . 28 lines in Burmese. Cfr. Journal of the  
P. T. S., 1886, p. 69.

**133.** (153) 111 leaves numbered ka—ñi, 9 lines; in the  
margin: Netti ṭikā hoṇ pāṭh. Contains a ṭikā on the  
previous book called Nettiatṭhakathāya LĪNATTHAVAṆ-  
ṆANĀ. *Begins*: Saṃvaṇṇanārambhe ratanattayavandanā  
saṃvaṇṇetabbassa dhammassa pabhavanissayavisuddhipa-  
ṭivedanattāṃ, taṃ pana dhammasaṃvaṇṇanāsuvīññānaṃ  
bāhumānappādanattāṃ | etc. *Ends*: Nettiatṭhakathāya  
Līnatthavaṇṇanā niṭhitā, bhāṇavāraparimāṇato  
samadhikaterasabhāṇavārā ti || Cakra. . . 28 lines in  
Burmese.

**134.** (158) 200 leaves numbered ka—ḍaṃ and ṇā—ḍau,  
9 lines. 1 *Part*, in the margin: Lokadīpakasāra pāṭh. Con-  
tains LOKAPPADĪPAKASĀRA by Medhaṃkara. *Begins*:  
Seṭhaṃ seṭhan dadāṃ Buddhaṃ | loke lokagganāyakaṃ |  
lokabandhuṃ mahāvīraṃ | lokanāthaṃ namāmyahaṃ ||  
lokanāthena tenāpi | lokekācariyena yo | pūjito taṃ ca  
saddhammaṃ | vande gambhīraṃ uttamaṃ || loke lokag-  
ganāthassa | puttabhūtaṃ gaṇuttamaṃ | puññakhettaṃ  
sukhesinaṃ | vandāmi sirasā rahaṃ || vandanto vipulaṃ  
puññaṃ | vaccani ratanattaye | tassa tejena hantāna |  
antarāye asesato || karissāmi samāseṇa | Sāralokappadī-  
pakaṃ | tilokappabhavaṃ sammā | ñāpetuṃ Jinadesi-  
taṃ || nissāya muninā vuttaṃ | sesagandhesu sārakaṃ |  
gahetvā bhaññaṃ mānaṃ me | nisāmayatha sādhuṃ kan ti ||  
Tattha Lokappadīpakaṃ ti lokassa uppattidīpakaṃ | tattha  
loko ti, etc. *Ends*: Sīratanapūrābhiddhāne-m-uttamana-  
gare setarakuñjarādhipatibhūtaṃ mahārañño mātubhū-  
tāya subhaddāya mahādeviyā kārīte tipuṇṇaḥchādayite



sovaṇṇamayamahāvihāre vasantena sīlācārādisampannena tipīṭakapariyattidharena saddhābuddhiviriyaapaṭimaṇḍitena Sihalaḍiṭṭhe araṇṇavāsinaṃ paṣaṭṭhamahātherānaṃ vaṃsālaṃkārabhūtena Medhaṅkara-mahātheradhyappaṭitena saṃgharaṇṇā kato 'yaṃ Lokappaḍipakasāro ti. Anena puṇṇena susambhūten' ahaṃ | sayambhūtaṃ yāva ca pāpuṇe varaṃ | nirantaraṃ lokahitassa kārako | bhava bhaveyyaṃ saraṇehi pūjito | antarāyaṃ vinā sāro | yathā niṭṭhaṃ upāgato | tathā niṭṭhaṃ sūsaṃkappā | sattānaṃ dhammanissitā ti || Lokappaḍipakasārapakaraṇaṃ mahāsaṃgharājena Milindarājassa garuṇā racitaṃ samattaṃ || Yattha yattha bhava jāto | puriso homi paṇḍito | ekakkharapadaṃ disvā | sabbhaṃ jānāmi so ahaṃ || 2 lines in Burmese. Cfr. Journal of the P. T. S., 1882, p. 126, 1886, p. 64.

2 Part contains CHAGATIDĪPANĪ. *Begins* : Anappakappo pacitakusalasamuditadasabalacatuvesārājādiguṇagaṇamaṇimayukha, etc. *Ends* : Devakhaṇḍaṃ samattaṃ || Chagatidīpanīyā aṭṭhakathāya samattā ni || Sāmino Soṭṭhino rājā gandhappo Mandhātuko Nimirājā Dhammapālo ete cha gati saṃgatā || Idāni Sammāsambuddho sattavārena āgato || Chagatidīpanī niṭṭhitā || Cakrā. . . 27 lines in Burmese.

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## HISTORY.

**135.** (181) 47 leaves numbered ka—ghaṃ, 9 lines; in the margin : Dīpaṇ pāṭh. Contains DĪPAVAṂSA.

The book was published by H. Oldenberg in 1879.

**136.** (149) 262 leaves numbered ka—phau, 9 lines. 1 Part contains DĪPAVAṂSA. *Ends* : Maṇḍalācalaṃ nisāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambūdīpassa sikharaṃ || dhammañcarā tato raṇṇā | vaṃsānaṃ vaṃsam uttamaṃ | rājarājābhimaṭṭitā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ | dhammayausūtilaṇṇanaṃ | kavisīhena saddogha | mahāvīpinācārīnā || pamuṭṭhenānulekhānaṃ | vilekhādela-

missako | yo Dīpavaṃsābhīdhāno | gandho so tena  
sādhunā || yathāmūlaṃ tathā katvā | mahussāhena  
sodhito | tenānelakāyavaco | so 'haṃ homi bhavē bhavē  
ti || 2 lines in Burmese. Cfr. No. 121.

2 *Part* contains MAHĀVAṂSA, one part of which was published by Turnour in 1837, and another part by Sumanāgala in 1877.

3 *Part* contains BODHIVAṂSA. *Begins*: Yassa mūle  
nisinno va | sabbārivijayaṃ akā | patto sabbaññutaṃ  
Satthā | vande taṃ bodhipādaṃ.

The Mahā-Bodhi-Vaṃsa was edited by S. Arthur Strong in the Pali Text Society's writings for 1891, and by Pedinnoruwe Sobhita in Ceylon, 1890.

**137.** <sup>(Old number missing)</sup> Fine MS. in a linen wrapper. 1 *Part*, 79 leaves numbered ka—che, 10 lines. Contains MAHĀVAṂSA. 2 *Part*, 228 leaves numbered chai—ye; in the margin: Mahāvaṇṇaṃ ṭika. Contains a commentary on Mahāvaṃsa, called PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Ends*: . . . ye pāṇabhūtā sukhītā bhavantu te ti || Padyapadoruvaṃsavaṇṇanā vaṃsattappakāsaṇi niṭhitā || Mantalācalaṃ . . . pureyyaṃ jātijātiyaṃ ti. Cfr. *infra*.

**138.** (166) 298 leaves numbered ka—mau, 9 lines; in the margin: Mahāvaṇṇaṃ ṭikā pāṭh. Contains PĀDYAPADĀNUVAṂSAVAṆṆANĀ. *Begins*: Buddhijanapadumavibhūtanuttaro | ravikulambarapabhāsītuttago | etc. *Ends*: Padyapadoruvaṃsavaṇṇanā vaṃsatthapakāsaṇi niṭhitā || Mantalācalaṃ nissāya | yo māpeti mahāpuraṃ | Indālayaṃ hasantaṃ va | Jambudīpassa sikharaṃ || dhammañcarā tato rañṇā | vaṃsānaṃ vaṃsamuttamaṃ | rājarājābhimaṃhitā | Jinacakkābhijotanaṃ || sūrinā yena laddhabbaṃ | dhammakaṃbhūtīlaṇṇaṃ | kavisīhena saddogha | mahāvīpinacārinā || paramparā likhitaṃ | yā yaṃ vākya-padaḥkharā | vipallāsā paribhathā | puna lekhā ca nekadhā || Mahāvaṃsassa ṭikā sā | mahussāhena sodhitā | yathāmūlaṃ tathā katvā | ten' atthacintinā mayā | yam etena mayā puññaṃ | ito aññaṃ ca sādhitāṃ | sabbaṃ taṃ adhikaṃ bodhiṃ | sādhetu aciraṃ varaṃ || yāva sādheti na tāva | so 'haṃ nēn' atihetuko | sugatīsu



kule addhe | suddhe ucce ca uttame || hutvānelakāya-  
vaco | sabbasattahitesiko | bodhihetu dasadhamme |  
pūreyyaṃ jātijātiyaṃ ti | sukho Buddhānaṃ uppādo |  
sukhā saddhammadesanā | sukhā saṅghassa sāmaggi |  
samaggānaṃ tapo sukho || Cakra. . . 28 lines in Burmese.

**139.** (180) 86 leaves numbered ka—jā, 11 lines. 1 *Part* contains DHĀTUVAMSA ; 2 *Part*, DĪPAVAMSA ; 3 *Part* THŪPAVAMSA.

**140.** (904) 16 leaves numbered dhī—nāh, 9 lines. Contains DĀṬHADHĀTUVAMSA by Dhammakitti. Published twice in Ceylon, and re-published in the Journal of the P. T. S., 1884.

**141.** (991) 16 leaves numbered dhī—nāh, 9 lines. *Another copy* of the previous book.

**142.** (990) 41 leaves numbered pa—bhu, 9 lines. Contains a ṬĪKĀ ON DĀṬHADHĀTUVAMSA. *Begins* : Namāmi pavaraṃ pupphaṃ | saddhammamadhurāvahaṃ | etc. *Ends* : Dāṭṭhādhātuvamsaṭṭikā samattā.

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#### GRAMMAR, VOCABULARY, RHETORIC, ETC.

**143.** (487) 1 *Part* 61 leaves numbered ka—ca, 10–11 lines. Contains KACCĀYANA'S GRAMMAR with its commentary. 2 *Part*, 278 leaves, ka—bhā, is a Burmese interpretation of it.

Kaccāyana's Grammar was published by F. Mason, Toungoo, 1868, and by E. Senart at Paris, 1871. And Kārakakappa and Nāma- by E. Kuhn in his Kaccāyanapakaraṇa Specimen (1–)2, Halis, 1869–71, and Ākhyātakappa in Alwis' "Introduction to Kachchāyana's Grammar," Colombo, 1863.

**144.** (481) 1 *Part* 127 leaves numbered ka—jī, 9 lines. Contains KACCĀYANA'S GRAMMAR. *Ends* : Iti Kittabbi-dhānakappe Uṇādikappo chaṭṭho kaṇḍo || Cakra. . . 30 lines in Burmese. 2 *Part* 39 leaves numbered ka—ghī. Contains BĀLĀVATĀRA by Vācissara. *Begins* : Buddhan tidhābhivanditvā | etc. *Ends* : Bālāvatāraṃ niṭṭhitaṃ ||

Bālāvatāro yaṃ gandho | sāsanass' upakārako | Tampa-  
 paṇṇiyakkharato | āvatteḥīti sādhukaṃ || silādīhi sampan-  
 nassa | visāradassānekesu | sāsanalokagandhesu | mahā-  
 thesu pesitaṃ || āgamma parivattitaṃ | sādaraṃ tena  
 puññaṇa | saṃsaranto bhavābhava | sabbakammesu  
 sippesu | pāragū vijjāṭṭhānesu | bhaveyyaṃ jātijātiyaṃ |  
 sakiṃ dassanamattena | appamatto va dhāraye || Cakrā. . .  
 28 lines in Burmese.

Bālāvatāra has been published by Devarakkhita at Colombo in 1869, 1885, and with an English Translation and Notes by L. Lee in 1892, in the "Orientalist," vol. ii. Cfr. Journal of the P. T. S., 1886, p. 62.

**145.** (484) 1 *Part* 12 + 86 leaves numbered ka—kāh and ka—jā, 9 lines. Contains KACCĀYANA'S GRAMMAR, and its commentary. 2 *Part* 27 leaves numbered ka—gi. Contains ABHIDHAMMATTHASAṄGAHA by Anuruddha.

The latter has been published by Prof. Rhys Davids in the Journal of the P. T. S. for 1884, pp. xi and 1, and at Colombo, 1891. Cfr. Journal of the P. T. S., 1886, p. 61.

**146.** (485) *Another copy* of the previous MS.

**147.** (443) Contains **1.** KACCĀYANA'S GRAMMAR. **2.** ABHIDHĀNAPPADĪPIKĀ by Moggallāna. **3.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṅgala; cfr. supra No. 123, 2. **4.** ABHIDHAMMATTHASAṄGAHA by Anuruddha, cfr. No. 145. **5.** ABHIDHAMMATTHAVIBHĀVANĪ.

Abhidhānappadīpikā was published by Subhūti, 1865, and a second time in 1883, together with a Complete Index with Explanatory and Grammatical Notes, Colombo, 1893.

**148.** (10) Contains **1.** KACCĀYANASUTTA. **2.** ABHIDHAMMATTHASAṄGAHA. **3.** ABHIDHĀNAPPADĪPIKĀ. **4.** SUBODHĀLAṆKĀRA, "Easy Rhetoric" by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **5.** VUTTODAYA, "Exposition of Metre," by Saṅgharakkhita. See Journal of the P. T. S., 1886, p. 70. **6.** BHIKKHUNĪPĀTIMOKKHA. Cfr. supra No. 19-23. **7.** BHIKKHUPĀTIMOKKHA. Cfr. supra No. 19-22. **8.** KHUDDASIKKHĀ. Cfr. supra No. 23. **9.** MŪLASIKKHĀ. Cfr. supra No. 23. **10.**

KAÑKHĀVITARAṆĪ. Cfr. supra No. 26. **11.** SAMBANDHACINTĀ, "Reflections on Relation of Cases," by Saṅgharakkhita. Cfr. Westergaard's Catalogue, p. 107. **12.** SADDATTHABHEDACINTĀ by Saddhammasiri. See Journal of the P. T. S., 1886, pp. 63 and 72. **13.** KĀRIKĀ by Dhammasenapati. See Journal of the P. T. S., 1886, pp. 63 and 73. **14.** KACCĀYANASĀRA by Rassathera. **15.** SADDAVUTTI by Saddhamma. **16.** JĀLINĪ by Nāgīta. Cfr. No. 152, 5; see Journal of the P. T. S., 1886, p. 74. **17.** KACCĀYANABHEDA by Rassathera; and **18.** a *Burmese Commentary*. Cfr. G. E. Fryer's Note on the Pāli Grammarian Kaccāyana, Calcutta, 1882, and Forchhammer's Report. As for K-sāra and K-bhedā, cfr. Journal of P. T. S., 1886, p. 74.

Vuttodaya and Subodhālaṅkāra have been published by Fryer respectively in J. A. Society of Bengal, 1877, and Calcutta, 1875.

**149.** (492) 372 leaves numbered ka—hāh, 9 lines; in the margin: Sandhinyāsa . . . Uṇāḍinyāsa. Contains MUKHAMATTADĪPANĪ, a commentary on Kaccāyana by Vimālabuddhi. See Fryer's Note on Kaccāyana, p. 6, and Journal of the P. T. S., 1886, p. 70.

**150.** (483) 48 leaves numbered ka—ghāh, 10 lines. Contains KACCĀYANAVAṆṆANĀ, by Mahājīvita. Cfr. Fryer's Note, p. 10.

**151.** (489) 325 leaves numbered ka—la, 9 lines. Contains KACCĀYANAVAṆṆANĀ. *Begins:* Avisuddhassa janassa | suddhisampāpakaṃ Jinaṃ | mohassa dhamśakāṃ dhammaṃ | natvā Saṅghaṃ niraṅgaṇaṃ || ṭhapitakam etad aggamhi | eso aggo ti ādinā | natvā taṃ ca mahātheraṃ | Nyāsādikārakam pi ca | Buddhapiyācariyaṃ ca | Rūpasiddhividhāyakaṃ | Saddanītikārakaṃ ca | tatiyam Aggapaṇḍitaṃ | Nissāyakārakaṃ cāpi | Niddesakārakam pi ca | vanditvā tesam ālamba | nicchayaṃ suvinicchitaṃ | yatipotānam atthāya | kassaṃ Kaccānavaṇṇanaṃ || Seṭhaṃ tilokamahitaṃ, etc. *Ends:* Iti Kaccāyanavaṇṇanāyaṃ kit bhidhānakappe uṇādikappachathakaṇḍavaṇṇanā || Navasate Sakkarāje | aṭhahi sītiyāpi



ca | patte kattikamāsassa | sukkapakkhathame dine |  
 nātisañkhepavithhārā (MS. -ro) | siddhā Kaccānavaṇṇa-  
 ṇanā | Paṇyābhikhyātapuramhi | Ñassitaddhajasanni-  
 bho | Lañkato Nandamūlādi | leṇasimādikehi ca | nadī-  
 pabbatavāpīhi | cittehi parivārīto | nago Abhayagiriṭi |  
 sabbadisāsu pākato || Haṃsāvatīpurindassa | pañcaseti-  
 bhasāmino | nattho yo Surujanāti | nāmenāsi supākato ||  
 akāsi so etthāvasaṃ (MS. -pāsaiṃ) | rammaṃ devasabho  
 mamaṃ | vasati ettha yo thero | sāsanaṃ hitāvaho ||  
 mahāsaddena sahita | Vijitā vītināminā | racitā tena  
 therena | esā Kaccānavaṇṇanā || Saddhammo suciraṃ  
 tṭhātu | bhūpo pātu mahitalaṃ | vassat' ambhudharo  
 kāle | dhamme tiṭhantu paṇino-ti || Cakrā. . . 16 lines in  
 Burmese.

**152.** (439) Contains **1.** KACCĀYANABHEDA by Rassa-  
 thera. **2.** SAMBANDHACINTĀ by Saṅgharakkhita-  
 thera. **3.** SADATTHABHEDACINTĀ by Saddhamma-  
 siri. **4.** KACCĀYANA. **5.** SADDASĀRATTHAJĀLINĪ by  
 Nāgīta; cfr. No. 148, 16. **6.** VUTTODAYA by Saṅ-  
 gharakkhita. **7.** SUBODHĀLAMKĀRA by Saṅgha-  
 rakkhita. **8.** ABHIDHAMMATTHAVIBHĀVANĪ by Sumaṇ-  
 gala. Cfr. Fryer's Note, and Journal of the P. T. S.,  
 1886, pp. 70, 72, 74.

**153.** (493) 183 leaves numbered ka—ti, 9 lines. Con-  
 tains a ṭīkā on Kaccāyana called NYĀSAPPADĪPA.  
*Begins:* Saṃsāravantagamanantagunādhivāsaṃ | nirun-  
 dhayūpagatañeyyam anāthanāthaṃ | Buddhaṃ dhammam  
 adhiniharam aggasamghaṃ | Nyāsappadīpam abhinamya  
 karomi sādhuṃ || pakaraṇasaṃvaṇṇārambhe sakalajjhat-  
 tikabāhīrantarāya nivāraṇasamatthaṃ ratanattayapaṇa-  
 mavacanāṃ attano ratanattaye saddhādiguṇasampadāva-  
 bodhanatthaṃ | taṃ viññūnaṃ cittārādhanaṭthaṃ, etc.  
 The latter part after ākhyāta is missing.

**154.** (38) 316 leaves numbered ka—rī, 9 lines. Con-  
 tains **1.** KACCĀYANASĀRAṬĪKĀ by Sīrisaddhammavi-  
 lāsa; and **2.** KACCĀYANABHEDAṬĪKĀ by Ariyavaṃsa.  
 See Fryer's Note on K., p. 11; cfr. Journal of the P. T. S.,  
 1886, p. 74.



**155.** (495) 131 leaves numbered ka—tū, 10 lines. Contains **1.** RŪPASIDDHI by Buddhappiya; and **2.** RŪPASIDDHIṬĪKĀ.

Cfr. Grünwedel's "Das sechste Kapitel der Rūpasiddhi," Berlin, 1883, and Maha Rupa Siddhi, Colombo, 1893.

**156.** (507) 266 leaves numbered ka—bā, 9 lines. *Another copy* of the previous MS.

**157.** (496) 133 leaves numbered mäh—lāh, a—āh, and kya—gyāh, 9 lines; in the margin: Niruttisāramañjūsāṭikā pāṭh. Contains part of NIRUTTISĀRAMAÑJŪSĀPAKARAṆA by Saddhammaguru. Cfr. Fryer's Note on K. p. 11.

**158.** (539) 135 leaves numbered ka—thi, 9 lines. Contains MOGGALLĀNASUTTA, VUTTIMOGGALLĀNA, NVĀDIMOGGALLĀNA, MŪLAMOGGALLĀNA.

**159.** (47) 363 leaves numbered ka—hi, 11 lines. Contains SADDANĪTIPPAKARAṆA by Aggavamsa. *Ends:* Arimandapuravāsina Aggavamsācariyena kataññi Saddanītipakaraṇaṇi niṭṭhitaṇi. 37 lines in Burmese. Cfr. Journal of the P. T. S., 1886, p. 72.

**160.** (504) 80 leaves, ka—chai, 10–11 lines. Contains a fragment of SADDANĪTI.

**161.** (506) 176 leaves numbered dā—lo, 9 lines. Contains SADDANĪTIDHĀTUMĀLĀ. *Begins:* Itoparan tu sarato | kakārantādi bhedato | dhātuyo dhātunippanna | rūpāni vividhāni ca | sāṭhakathe piṭakamhi | jinapāṭe yathābalaṇ | nayāṇi upaparikkhitvā | samāsenā katiss' aham || i gatiyaṇi yesaṇi dhātūnaṇi gatiattho | buddhi pi lesam attho | pavattipāpuṇāni pi | tatra gamanaṇi duvidhaṇi kāyagamaṇaṇi ñāṇagamaṇaṇi ca | tesu kāyagamaṇaṇi nāma iriyāpathagamaṇaṇi | ñāṇagamaṇaṇi nāma ñāṇupatti | tasmā payogānurūpena gacchatiti padassa jānātiti pi attho bhavati | etc. *Ends:* Iti navaṅge sāṭhakathe Piṭakattāye byappathagatīsu viññūnaṇi kosallatthāya kate Saddanītippakaraṇe sabbagaṇavinicchayo nāma aṭṭhara-samo paricchedo | Saharūpavibhāvanāya Dhātuvibhāvanā niṭṭhitā || Saddanīti dhātumālā pāṭh.

**162.** (1026) 13 leaves numbered ka—kha, 10 lines. Contains SADDABINDUṬĪKĀPAKARAṆA. *Begins:* Namassi-

tvāna Sambuddhaṃ | lokakhīṇamahodayaṃ | dhammañ  
 ca vimalaṃ saṅghaṃ | puññakhettaṃ anuttaraṃ ||  
 saddasatthaṃ icchantena | tikkhapaññavisāraḍaṃ | bhik-  
 khunā ñāṇakittena | parisuddhagūṇesinā || yācito 'haṃ  
 karissāmi | Saddabinduvinicchayaṃ | porāṇehi katā  
 nekā | santi yā paṇa vaṇṇanā || na tāhi sakkā subuddhuṃ |  
 atisaṅkhepaatthato | tasmā naṃ vaṇṇayissāmi | sabbe  
 suṇātha sādhaṇo | pacchā tabbinicchayaṃ ca | sādhu  
 gaṇhantu tatthikā | etaṃ samāvicāretvā | yuttaṃ  
 gaṇhantu paṇḍitā || ayuttaṃ paṇa chaṭṭentu | mā ca issā  
 bhavantu te ti || *Ends* : Iti bhaddanta-Sīrisaddham-  
 makitti - Mahāphussadevatharenāyaṃ katā  
 ṭikā || Saddabinduṭikāpakaraṇaṃ niṭhitaṃ.

**163.** (488) 1 *Part*, 48 leaves numbered ku—ñī, 10 lines.  
 Contains **1.** VIBHATYATTHA II by Saddhammañāṇa  
 with a Burmese commentary on Vaccaṇācaka and Vibhat-  
 yattha. **2.** VACCAṆĀCAKAVAṆṆANĀ by Saddhamma-  
 nandi. **3.** VIBHATYATTHADĪPANĪ. **4.** VACCAṆĀCAKADĪ-  
 PANĪ.

2 *Part*, 55 leaves numbered ka—ñe. Contains **5.**  
 VACCAṆĀCAKA III. **6.** VIBHATYATTHA III. with a  
 Burmese commentary on the two latter. **7.** VACCAṆĀCA-  
 KAṬĪKĀ. **8.** VIBHATYATTHADĪPANĪ; and **9.** VACCAṆĀ-  
 CAKADĪPANĪ III. Cfr. Fryer's Note on K.

Vibhatyattha is printed in Subhūti's Abhidhānappadī-  
 pikā 2 edition, Colombo, 1883, p. xiii, at the end of the  
 book.

**164.** (490) 302 leaves numbered ka—yā, 9 lines. Con-  
 tains **1.** SAMBANDHACINTĀṬĪKĀ by Abhaya. **2.** SADAT-  
 THABHEDACINTĀDĪPANĪ. **3.** KĀRIKAṬĪKĀ by Dhamma-  
 senāpati. **4.** GANDHĀBHARAṆAṬĪKĀ by Jāgarā-  
 cariya. **5.** VACCAṆĀCAKAṬĪKĀ. **6.** SADDAVUTTIṬĪKĀ  
 by Jāgarācariya. Cfr. Fryer and Forchhammer,  
 Journal of the P. T. S., 1886, p. 73.

**165.** (1071) 17 leaves numbered ge—ghaṃ, 9 lines.  
 Contains RŪPABHEDAPAKĀSANĪ. *Ends* : Ñāṇabhivaṃsanā-  
 mena | saddasatthanayaṇṇunā | dhāritasatthabhārena |  
 therena abhiyācito || Bodhodadhisute gāme | jātēna jātiyā

mayā | J a m b u d h a j o t i n ā m e n a | racit' esā suniṭhitā |  
etc., after which a Burmese interpretation.

**166.** (513) 231 leaves numbered ka—ni, 10 lines. Contains ABHIDHĀNAPPADĪPIKĀ by M o g g a l l ā n a, with a Burmese nīṣya.

**167.** (515) 200 leaves numbered ka—thai, 9 lines. Contains a ṭĪKĀ ON ABHIDHĀNAPPADĪPIKĀ. *Begins* : Yassa ñāṇaṇi sadā ñāṇaṇi | nāñeyyāññāṇakaṇi vinā | etc. *Ends* : Abhidhānappakaraṇassa vaṇṇanā niṭhitā, 2 lines more in Pāli and 31 in Burmese.

**168.** (901) 119 leaves numbered ka—ñaiṇi, 11 lines. Contains *another copy* of the previous book.

**169.** (568) 188 leaves numbered ka—tai, 10 lines. Contains RĀJINDARĀJANĀMĀBHIDHEYYADĪPANĪ with a Burmese nīṣya of it, and likewise a Burmese interpretation of Rājindarājanāmābhidheyyavisodhani?

**170.** (968) 6 leaves numbered ka—kū, 10 lines. Contains VUTTODAYA by Saṃgharakkhita.

**171.** (1087) 6 leaves, ka—kū, 9 lines. Another copy of VUTTODAYA.

**172.** (508) 1 *Part* 67 leaves numbered ka—ce, 9 lines. Contains VUTTODAYA with a Burmese nīṣya.

2 *Part* 87 leaves, ka—ji. Contains SUBODHĀLAṆKĀRA by Saṃgharakkhita with a Burmese nīṣya.

**173.** (510) 246 leaves numbered ka—pū, 9 lines. 1 *Part* contains VUTTODAYA. 2 *Part*, VUTTODAYAṬĪKĀ by N a v a V i m a l a b u d d h i. 3 *Part*, VACANATTHAJOTIKAṬĪKĀ by V e p u l l a. *Ends* : Ācārasilādiguṇaddhareṇa | gambhīra-paññāsamalaṇkatena | Samantapāsādikānāmakena | the-  
rena niccaṇi abhiyācitenā || vinopadesaṇisakaññākenā |  
ṭīkā katā yā Vacanatthajoti | anantarāyena suniṭhitā sā |  
dinena vīṣeṇa anūnakena | tath' eva sabbe pi janā arogā |  
etc., 4 lines more in Pāli and two lines in Burmese. 4 *Part*, CHANDOSĀRATTHAVIKĀSINĪ by S a d d h a m m a ṇ ṇ a. *Ends* : Iti Chandosāratthavikāsinī nāma Vuttodayapañcikā samattā. 15 lines more in Pāli and 2 in Burmese. 5 *Part*, KAVISĀRA by D h a m m ā n a n d a. 6 *Part*, SUDUDDASAVIKĀSINIṬĪKĀ. 7 *Part*, CHAPPACCAYA-

DĪPAKA. *Ends* : Iti paññāsīhamahā - S a d d h a m m a - s ā m i - n ā m a k e n a b h i k k h u n ā r a c i t e C h a p p a c c a y a d ī p a k a - g a n d h e v a t t a p a b h e d e s u v i k a p p a v i d h y ā d i d ī p a k o n a v a m o p a r i c c h e d o || E v a m m e r a c i t o g a n d h o | 5 lines more in Pāli and 28 in Burmese. Cfr. Fryer's "Vuttodaya," p. 370.

**174.** (157) 1—2 *Part* 70 leaves, ka—cau, 9 lines. Contains 1. VAJIRASĀRATTHASAṄGAHA, and 2. VAJIRASĀRATTHASAṄGAHAVANṆANĀ. 3 *Part*, ka—ñū, is a Burmese interpretation.

**175.** (165) 140 leaves numbered ka—ṭhai, 9 lines. Contains SĪRIVICITTĀLAṄKĀRA. *Ends* : S a d d h a m m a - k i t t i m a h ā s ā m i t h e r a v i r a c i t a m S ī r i v i c i t t ā l a ṅ k ā r a p a k a - r a ṇ a m s u n i ṭ h i t a m s a m a t t a m ; after which a Burmese *nīsa*.

**176.** (278) 139 leaves, ka—ṭhe, 9 lines. Contains *another copy* of the previous MS.



# Index to the Gandhavaṃsa.<sup>1</sup>

BY MABEL BODE, M.R.A.S.

(The numbers refer to pages of the text, Minayeff's edition in the *Journal of the Pali Text Society*, 1886.)

## I.

### AUTHORS AND BOOKS.

- Aggaṇḍita ācariya, author of Lokupatti, 64;  
native of Jambudīpa, 67.
- Aggavaṃsa ācariya, author of Saddanītipakaraṇa, 63; native of Jambudīpa, 67.
- Aṅga (plur.) orthodox division of buddhavacana, 55;  
nine Aṅgas, 57 (see Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhutadhamma, Vedalla).
- Aṅguttara-Nikāya<sup>\*\*</sup> †† divided into eleven nipātas, containing 9,557 suttas, 56;

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<sup>1</sup> When MSS. of books referred to in this index are mentioned in the catalogues of MSS. published by the Pali Text Society, the following references are added in parenthesis to the entry under the name of the book:—

(Par.) = Paris Bibl. Nat.

(Col.) = Colombo.

(Ran.) = Rangoon High School Library.

(I.O.) = India Office.

Titles marked with asterisk or dagger are works entered in the British Museum Catalogues (of Sanskrit and Pāli books) for 1876 (E. Haas) and 1877–1892 (C. Bendall) respectively. An asterisk indicates “printed in the East,” a dagger “printed in Europe.” The same signs doubled indicate that the printed text is incomplete or in progress.

- (1) Aṭṭhakathā on (see Manorathapūraṇī).  
 (2) Tīkā on (see Līnatthapakāsini).  
 (3) Another tīkā on (see Sāratthamañjūsā).  
 Atitānāgatapaccuppannabuddhavaṇṇanā-  
 gāthā, 66.  
 Atthadassi a therā (see Jātaka-aṭṭhakathā).  
 Atthabyākkhyāna pakaraṇa, by Cullavajira,<sup>†</sup> 60;  
 written independently, 70.  
 Anantabuddhavaṇṇanāgāthā, 66.  
 Anāgatavamsa<sup>†</sup> pakaraṇa, by Kassapa, 61.  
 Aṭṭhakathā on, by Upatissa; composed indepen-  
 dently, 72 (Col.).  
 Anuruddha ācariya, author of three treatises (see  
 Paramatthavinicchaya, Nāmarūpa-  
 pariccheda, Abhidhammatthasaṃ-  
 gaha), 61; native of Laṅkā, 67.  
 Apadāna thirteenth book of Khuddaka-Nikāya,  
 57.  
 Aṭṭhakathā on, by Buddhaghosa, 59; written at  
 request of five theras learned in the  
 Nikāyas, 69 (Col.).  
 Apaṇṇakajātaka<sup>†</sup> (see Jātaka-aṅga).  
 Abbhutadhamma, eighth in list of nine Aṅgas;  
 includes all so-called Acchāriya-abbhuta  
 dhammasuttas, 57.  
 Abhidhamma piṭaka,<sup>\*\*††</sup> consisting of seven  
 pakaraṇas, 55; included in Khuddaka-  
 Nikāya, 57; also in third (Veyyākaraṇa)  
 Aṅga, 57.  
 (1) Aṭṭhakathā on (see Paramatthakathā).  
 (2) Tīkā on (see Mūlaṭīkā) (Col.).  
 (3) Anuṭīkā on (see Līnatthavaṇṇanā).  
 Abhidhammāvatāra by Buddhādatta, 59; written  
 at request of his pupil, the therā Sumati, 69 (Col.).  
 Tīkā on (see Abhidhammatthavikāsaṇī).

<sup>†</sup> Sic. On p. 70 the author appears as Cullavimala-  
 buddhi.

- Abhidhammagāṇḍhi (author not named), 62, 72.
- Abhidhammatthavikāsanī ṭikā, by Sumaṅgala, on Abhidhammāvatāra, 62 (Col.).
- Abhidhammatthavibhāvanī ṭikā, by Sumaṅgala, on Abhidhammatthasaṅgaha, 62; written independently, 72 (I.O., Col.).
- Abhidhammatthasaṅgaha\*† pakaraṇa, by Anuruddha, 61; written at request of the upāsaka Nambha (or Nampa), 71.
- (1) Ṭikā on (see Abhidhammatthavibhāvanī).
  - (2) Another ṭikā on (author not named), 65.
  - (3) Navaṭikā on (see Saṅkhepaṇṇanā).
  - (4) Anuṭikā on ṭikā (see (2) Paramatthamañjūsā).
- Abhidhammatthasaṅgahavaṇṇanā by Saddhammajotipāla; written independently, at Pukkāma, 74.
- Abhidhammatthasaṅgahavivarāṇa (author not named), 65; written independently, 75.
- Abhidhammatthasaṅgahaṭṭikāvivaraṇa (author not named), 65; written independently, 75.
- Abhidhammasaṅgaha (see Abhidhammatthasaṅgaha).
- Abhidhammapaṇṇarasatṭhāna by (nava) Vimalabuddhi, 64; written independently, 74 (there called Abhidhammapaṇṇarasatṭhānavāṇṇanā).
- Abhidhānappadīpikā\* pakaraṇa by (nava) Mogallāna, 62; written independently, 72.
- Ṭikā on, 63; composed independently by an officer of state of King Sīhasūra, 73.
- Ariyavaṁsa ācariya, author of five books (see Maṇisāramañjūsā, Maṇidīpa, 65; Gandhābharāṇa, Mahānissara, Jātakaviso-dhana), native of Jambudīpa, 67; wrote at Avantipura, 67.

Asītimahāsāvakavaṇṇanā gāthā, 66.

Ājīvaka (see Manorathapūraṇī).

Ānanda ācariya, author of Mūlaṭīkā on the Abhidhamma, 60; native of Jambudīpa, 66.

Āniccabhātu an upāsaka (see Bālāvatāra). The reading is doubtful.

Itivuttaka† sixth in list of nine Aṅgas, 57; fourth book of Khuddaka-Nikāya, 57; consisting of 112 suttas, 57.

Atthakathā on, by Dhammapāla, 60; written independently, 69.

Etimāsamidīpikā pakaraṇa by Dhammasenāpati, 64 (see next).

Etimāsamidīpanī by Dhammasenāpati, written independently, 73.

Ṭīkā on by a certain ācariya, 64; written independently, 73.

Uttama ācariya, author of ṭīkā on Bālāvatāra and Līngatthavivarāṇa, 63; native of Jambudīpa, 67.

Uttaravinicchaya by Buddhadatta, 59; written at request of the therā Saṅkhapāla, 69.

Ṭīkā on, by Vācissara, 62.

Udāna† third book of Khuddaka-Nikāya, 57; fifth in list of nine Aṅgas, 57; containing 82 suttas on the Somanassaṇānagāthās, 57.

Atthakathā on, by Dhammapāla, 60; written independently, 69.

Udumbara ācariya, author of ṭīkā on Peṭakopadesa, 65, 75.

Lived at Pakudhanagara, 65 (Makuvanagara, 75).

Upatisa ācariya, author of Atthakathā on Anāgata-vaṇṇasa, 72; native of Laṅkā, 67.



Upasena author of aṭṭhakathā on Mahāniddesa, 61;  
native of Laṅkā, 66.

Ubhatovibhaṅga† included in first (Sutta)  
Aṅga, 57.

Okāsalokasūdanī (author not named), 62; com-  
posed independently; 72 (there called Okāsa-  
loka).

Ovādagāthā, 66 (see Vīsati-ovāda-gāthā).

Kaṅkhāvitaranī aṭṭhakathā by Buddhaghosa on  
Pāṭimokkhasaṅkhāyamātikā, 59;  
written independently, 69.

(1) Tīkā on, (see Vinayatthamañjūsā).

(2) Another tīkā on (see Līnatthapakāsinī,  
3).

Kaccāyana (Mahā) tividhanāmācariya, 59; author of six  
books, 59; (see Mahākaccāyanagandha,  
Mahānirutti, Cullanirutti Netti-  
gandha, Peṭakopadesa, Vaṇṇanīti-  
gandha) native of Jambudīpa; before his  
conversion chaplain to King Canda Pajjota<sup>1</sup> at  
Ujjeni in the Avanti Country, 66.

(Mahā) Kaccāyanagandha\*† by Kaccāyana,  
59; written independently, 68.

Kaccāyanabheda\*<sup>2</sup> pakaraṇa (author not named),  
64; written independently, 74 (Ran.).

Kaccāyanasāra pakaraṇa (author not named), 64;  
written independently, 74 (Par.).

Tīkā on, by same author, 64; written indepen-  
dently, 74 (Par.).

Kaccāyanasāravivaraṇa (author not named),  
65; written independently, 75.

<sup>1</sup> In the text read Pajjotassa for paccotassa.

<sup>2</sup> On p. 74 Dhammānanda appears as author of  
Kaccāyanabheda Kaccāyanasāra and tīkā.

- Kaccāyanasuttaniddesa by Saddhammajotipāla, 64; written at request of his pupil, the therā Dhammacārī, 74.
- Kathāvatthu fifth pakaraṇa of Abhidhammapiṭaka, 55.
- Kārikā pakaraṇa, by Dhammasenāpati, 63; written at request of the therā Ñānagambhīra, 73.
- Ṭikā on (author not named), 65; written independently, 75.
- Kāyavirati ṭikā (author not named), 65; written independently, 75.
- Kumārakassapa a therā (see Dhammapada-aṭṭhakathā).
- (Mahā) Kurundīgandha by a gandhācariya, 59; written independently, 68; Aṭṭhakathā on, (author not named), 59.
- Koladdhajana Ṭikā on, in Sanskrit, 63; written at the request of the therā Pāsādika by an officer of King Sihasūra, 73.
- Khandhaka included in first (Sutta) Aṅga, 57.
- Khandhakavagga † fourth vagga of Saṃyutta-Nikāya, 56.
- Khuddaka-Nikāya \*\* †† containing several thousand suttas, 57; (see Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga Apadāna, Buddhavaṃsa, Cariyāpiṭaka, Vinayapitaka Abhidhammapiṭaka).
- Khuddakapāṭha \*\* First book of Khuddaka-Nikāya, 57.
- Aṭṭhakathā on by Buddhaghosa, 59; written independently, 68.
- Khuddasikkhā \* † pakaraṇa by Dhammasirī,<sup>1</sup> 61 written independently, 70 (I.Q.).

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<sup>1</sup> On p. 70 Saddhammasirī.

(1) Porāṇaṭikā on (author not named), 61 ; written independently, 71 (Col.).

(2) Navaṭikā on, (see Sumaṅgalapasādanī) (Par.).

Khema ācariya, author of Khemapakaraṇa, 61 ; native of Laṅka, 67.

Khemapakaraṇa by Khema, 61 ; written independently, 71.

Ṭikā on, by Vācissara, 62 ; written independently, 71.

Gatipakaraṇa (author not named), 65 ; written independently, 75.

Gandhakāraṇakācariya (plur.) Buddhaghosa one of this class of teachers, 59.

Gandhavamsa† (Preface) 55 ;

(Culla°) by Nandapaññā, 80.

Gandhaśāra by Saddhammajotipāla, 64 ; written independently, 74.<sup>1</sup>

Gandhābharaṇa<sup>2</sup> by Ariyavamsa, 65 ; written independently, 75.

Gāthā Fourth in list of nine Aṅgas, 57.

Gāthā (plur.) (see Buddhapaṇāmagāthā, Buddhavandanagāthā).

Guṇasāgara author of Mukhamattasāra, 63 ; native of Jambudīpa, 67.

Gūḷhaṭṭhaṭikā (author not named), 63 ; written independently, 73.

Geyya second in the list of nine Aṅgas, 57 ; includes all discourses containing Gāthās, 57.

Catubhāgaṭṭhakathāvivaraṇa (author not named) ; written independently, 75.

Catubhāṇavāra Aṭṭhakathā on (author not named), 65 ; written independently, 75.

<sup>1</sup> On p. 74 Gaṇḍhisāra.

<sup>2</sup> In text Gaṇḍābharaṇa.

Caturāṅgabala (mahāmacca), an officer of state, 67 ;  
native of Jambudīpa, 67.

Caturārakkhā Aṭṭhakathā on (author not named),  
65 ; written independently, 75 (Par.).

Cariyāpiṭaka† fifteenth book of Khuddaka-  
Nikāya, 57.

Aṭṭhakathā on, by Dhammapāla, 60 ; written in-  
dependently, 69.

Civara author of ṭikā on Jaṅghadāsa,<sup>1</sup> 64 ; native  
of Jambudīpa, 67.

Cullanāma (see (b) Mahānāma).

Cullanirutti by Kaccāyana, 59 (I.O., Col.).

Ṭikā on, (see Niruttimañjūsā).

Cullavagga† fourth section of Vinayapiṭaka,  
55.

Cullavaṇṇisa by (nava) Mahānāma, 61 ; written  
independently, 70.

Cullavedalla sūta included in ninth (Vedalla)  
Aṅga, 57.

Jaṅghadāsa 64 (see next).

Jaṅghadāsaka 55, 80 ; 64 ; 74 ;

Ṭikā on (in Magadhī) by Vajira ;<sup>2</sup> written indepen-  
dently, 74.

Jambudīpikācariyā (plur.)

#### LIST ON P. 66.

- (1) Mahākaccāyana.
- (2) Mahābuddhaghosa.
- (3) Buddhadatta.
- (4) Ānanda.
- (5) Dhammapāla.
- (6) } Two pubbācariyas.
- (7) }
- (8) Mahāvajirabuddhi.
- (9) Cullavajirabuddhi.

<sup>1</sup> See, however, Jaṅghadāsaka.

<sup>2</sup> On p. 64 Civara (see Jambudīpikācariya).



- (10) Dīpaṅkara.
- (11) Culladharmapāla.
- (12) Kassapa.

LISTS CONTAINED ON P. 67 AS FOLLOWS :—

II. Ācariyas <sup>1</sup> of Jambūdīpa.

- (1) Subhūtanandana.
- (2) Aggavaiṇsa.
- (3) Navavajirabuddhi.
- (4) Vepullabuddhi.
- (5) Guṇasāgara.
- (6) Abhaya or Abhayacanda.
- (7) Nānasāgara.
- (8) Dhammapāla
- (9) } Two ācariyas
- (10) }
- (11) Uttama.
- (12) Caturaṅgabāla (amacca).
- (13) Dhammasenāpati.
- (14) }
- (15) } Three ācariyas.
- (16) }
- (17) Saddhammaguru.
- (18) Sāriputta.
- (19) Dhammābhinanda.<sup>2</sup>
- (20) An ācariya.
- (21) Medhaṅkara.
- (22) Aggapaṇḍita.
- (23) Cīvara.<sup>3</sup>
- (24) Saddhammapāla.
- (25) (Nava) Vimalabuddhi.

(The above are named as the ācariyas who wrote at

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<sup>1</sup> Twenty three ācariyas, according to Text ; but the list contains twenty-five.

<sup>2</sup> Not mentioned elsewhere (Dhammānanda ?).

<sup>3</sup> In one MS. Vajira. A Cullavajira is mentioned (see A t t h a b y ā k k h y ā n a ).

Arimaddana (Pukkāma) but in passage immediately following (p. 67) the author states that (Nava) Vimalabuddhi wrote his books at Panya(nagara), that Ariyavaṃsa and another ācariya wrote in Avantipura; and that twenty other ācariyas of Jambudīpa wrote (the books mentioned) at Kāñcīpura (Minayeff has Kiñcīpura.).

Jātakaka\*† tenth book of Khuddaka-Nikāya, 57; seventh in list of nine Aṅgas; containing Apaṇṇakajātaka and others, 550 in number, 57.

Atthakathā on, by Buddhaghosa, 59; written at request of the theas Atthadassi, Buddhāmitta and Buddhapiya, 68.

Jātakavīsodhana by Ariyavaṃsa, 65; written independently, 75.

Jātattagīnidāna pakaraṇa, by Cullabuddhaghosa, 63.

Jinacarita\* pakaraṇa by Medhamkara, 62; written independently, 72.

Jinālaṃkāra (1) by Buddhādatta, 69; written at request of the thera Saṅghapāla, 69.

Jinālaṃkāra (2) ṭīkā on (1), by Buddharakkhita, written independently, 72.

Navatīkā on (author not named), 65; written independently, 75.

Jotanā (author not named), 65; written independently, 75.

Jotipāla a thera (see Līnatthapakāsīnī).

Ñānagambhīra a thera (see Kārīkā).

Ñānasāgara ācariya, author of Līngatthavivaraṇapakāsaṇa, 63; native of Jambudīpa, 67.

Ñeyyāsandati (author not named), 62; written independently, 72.

Ṭīkā on (author not named), 62; written independently, 72.

Tathāgatuppaṭṭi pakaraṇa (author not named), 62; written independently, 72.

Tuvaṭṭakasaṭṭa included in first (Sutta) Aṅga, 57.

Theragāthā† eighth book of Khuddaka-Nikāya, 57; included in fourth (Geyya) Aṅga, 57.

Aṭṭhakathā on, by Dhammapāla, 60; written independently, 69.

Therīgāthā† Ninth book of Khuddaka-Nikāya, 57; included in fourth Aṅga, 57.

Aṭṭhakathā on,<sup>1</sup> by Dhammapāla, 60; written independently, 69.

Thūpavaṁsa (author not named); written independently, 70. (I.O.)

Dantadhātupakaraṇa\*† by Dhammakitti,<sup>2</sup> 62 (see next).

Dantadhātuvannaṇā by Dhammakitti; written at request of a general of the King of Laṅka, 72.

Ṭikā on<sup>3</sup> (author not named), 65; written independently, 75.

Daṇḍīpakaraṇa Ṭikā on (in Magadhī), 63; by officer of state of King Sīhasūra, 73.

Dasagaṇḍhivannaṇā pakaraṇa (in Magadhī) by Vepullabuddhi,<sup>4</sup> 64; written independently, 74.

Dasavatthu (author not named), 65; written independently, 75.

Dāṭṭha athera (see Sumaṅgala-vilāsinī (1) and Paramatthamañjūsā).

Dānasatthari gāthā 66, 75.

<sup>1</sup> Paramatthadīpanī; edited by Dr. E. Müller for the Pāli Text Society.

<sup>2</sup> Dāṭṭhāvaṁsa (?) <sup>3</sup> In text, on Daṇḍa°.

<sup>4</sup> See Vepullabuddhi.

Dīgha-Nikāya \*\* †† divided into three vaggas containing 34 suttas, 56.

(1) Aṭṭhakathā on, (see Sumaṅgalavilāsinī).

(2) Tīkā on, (see Līnatthapakāsinī).

Dīpaṅkara author of three treatises (see Rupāsiddhi, Rūpasiddhiṭīkā, and Sampapañcasatti), native of Jambudīpa, 66.

Dīpavaṁsa † (author not named), 61; written independently, 70.

Dhammakkhanda (plur.) orthodox division of buddhavaṇṇa, 55; 84,000 dhammakkhandhas, 55; time, place, occasion, and purpose of Dhammakkhandhas, 58; spoken by the Buddha and his followers, handed down by ācariyas, 58; Dhammakkhandhas grouped and titles fixed at First Council, held at the Dhammamandaḍapa, at the foot of Mt. Vebhāra near Rājagaha, 76; Dhammakkhandhas written down, 76 (see Poṭṭhaka).

Dhammacakkasutta Nava aṭṭhakathā on (author not named), 65; written independently, 75.

Dhammacārī pupil of Saddhammajotipāla, 74 (see Kaccāyanasuttaniddesa).

Dhammapada \* † second book of Khuddaka-Nikāya, 57; included in fourth (Gāthā) Aṅga, 57.

Aṭṭhakathā on, \* †† by Buddhaghosa, 59; written at request of the therā Kumārakassapa, 68.

Dhammapadīpaka (author not named), 62; written independently, 72.

Dhammapāla (a) author of fourteen books, 60 (see Itivuttakaṭṭhakathā, Udānaṭṭhakathā, Cariyāpiṭakaṭṭhakathā, Theragāthaṭṭhakathā, Therīgāthaṭṭhakathā, Vimālavilāsinī, Paramatthamañjūsā (1), Nettipakaraṇaṭṭhakathā, Nettiaṭṭhakathā-ṭīkā, Līnatthavaṇṇanā); native of Laṅka, 67.



(Culla) Dhammapāla (*b*) chief pupil of Ānanda; author of *Saccasaṅkhepa*, 60; native of Jambudīpa, 66.

Dhammarakkhita a *thera* (see *Nettipakaraṇa-aṭṭhakathā*).

Dhammasaṅganī<sup>1</sup> † first *pakaraṇa* of *Abhidhammapiṭaka*, 55.

Dhammasirī ācariya, author of *Khuddasikkhā*, 61.

Dhammasenāpati ācariya, author of *Kārikā Etimāsamidīpanī* and *Manohāra*, 63; native of Jambudīpa, 67.

Dhammānanda author of *Kaccāyanasāra*, *Kaccāyanabheda*, and *Kaccāyanasāra-ṭīkā*,<sup>2</sup> 74.

Dhammābhinanda (see *Jambudīpikācariya*).

Dhammānusāraṇī (author not named), 62; written independently, 72.

Dhātukathā third *pakaraṇa* of *Abhidhamma*, 55.

Nandapaññā author of *Gandhavaṁsa*, 79, 80; native of *Hainsaraṭṭha*, 79.

Naradeva gāthā, 65.

Nalātadhātuvaṇṇanā (author not named), 62; written independently, 72.

Navavaṁsa by (Nava) Mahānāma, 70.

Navahāraguṇavaṇṇanā gāthā, 66, 75.

Nāgita ācariya, author of *Saddasāratthajālinī*, 74.

Nāmarūpapariccheda *pakaraṇa*, by Anuruddha, 61; written independently, 71.

<sup>1</sup> The author makes no mention anywhere of Buddha-ghosa's important commentary on *Dhammasaṅganī* (*Atthasālinī*).

<sup>2</sup> On p. 64 the author of these three works is mentioned as "aññataro ācariyo."

Nikāya (plur.) orthodox division of buddhavacana, 55 ;  
five nikāyas, 56 ; restored by 500 holy men at the  
First Council, 58 ; set forth by the Buddha in  
his lifetime, 77.

Niddesa eleventh book of Khuddaka-Nikāya,  
57 ; included in Sutta-Aṅga, 57 ;

Nirutti<sup>1</sup> (author not named), 65 ; written indepen-  
dently, 75.

Niruttimañjūsā ṭīkā on Cullanirutti by a  
pubbācariya, 60 ; written independently, 70.

Netti (gandha) by Mahākaccāyana, 59 (see next).

Nettipakaraṇa Aṭṭhakathā on, by Dhammapāla,  
60 ; written at request of the therā Dhammarak-  
khita, 69.

Ṭīkā<sup>2</sup> on, by Dhammapāla, 60.

Nettipakaraṇagaṇḍhi (author not named), 62 ;  
written independently, 72.

Nyāsapakaraṇa (see Mahāṭīkā). (Par.)

Paccayasamgaha by Vācissara, 62 ; written inde-  
pendently, 71.

Pañcagativāṇṇanā (author not named), 65 ;  
written independently, 75. (Par.)

Pañcapakaraṇa (see Vepullabuddhi).

Anuṭīkā on (author not named), 64 ; written  
independently.

Pañcīkā ṭīkā by Sāriputta on Sakatasaddattha,  
61 ; written independently, 71.

Ṭīkā on, by Vācissara, 62.

<sup>1</sup> A ṭīkā on Niruttipakaraṇa aṭṭhakathā is  
included among Dhammapāla's works on p. 69 (see,  
however, Nettipakaraṇa).

<sup>2</sup> In list of Dhammapāla's works on p. 69, Netti-  
aṭṭhakathā-ṭīkā does not appear, but a Nirut-  
tipakaraṇa aṭṭhakathā-ṭīkā is mentioned,  
which (as the title does not occur elsewhere) may be  
a slip for Netti°.

- Paññattit† fourth pakaraṇa of Abhidhammapīṭaka, 55.
- Paṭipattisaṅgaha (author not named), 62; written independently, 72.
- Paṭisambhidāmagga Aṭṭhakathā on (see Saddhammapakāsinī).
- Paṭisambhidāmaggaṭṭhakathāgaṇḍhi (author not named), 61.
- Paṭṭhāna\*\* seventh pakaraṇa of Abhidhamma, 55.
- Paṭṭhānagaṇanānaya by Saddhammajotipāla, 64; written independently, 74.
- Paṭhamasambodhi (author not named), 65; written independently, 75.
- Padarūpavibhāvana by Vācissara, 62; written independently, 71.
- Papañca Sūdanī (1) Aṭṭhakathā, by Buddhaghosa on Majjhima-Nikāya, 59; written at request of the therā Buddhamitta, 68.  
(2) Tīkā on (see Līnatthapakāsinī).
- Paramatthakathā Aṭṭhakathā, by Buddhaghosa, on the seven Abhidhamma books, 59; written at request of the bhikkhu Cullabuddhaghosa, 68.
- Paramatthakathāvivarāṇa (author not named),<sup>1</sup> 65; written independently, 75.
- Paramatthadīpanī Tīkā, by Dhammapāla, on Buddhavaṁsaṭṭhakathā,<sup>2</sup> 60; written independently, 69.
- Paramatthabindupakaraṇa by King Kyacvā, 64; written independently, 73 (see Saddabindupakaraṇa).

<sup>1</sup> On p. 65 Paramatthavivarāṇa, Kathāvivarāṇa are counted as separate works.

<sup>2</sup> For the titles of Dhammapāla's works, see E. Hardy in *Z. D. M. G.*, 1897, Band 51. *Ein Beitrag zur Frage ob Dhammapāla, &c.*

Paramatthamañjūsā (1) ṭīkā by Dhammapāla on Visuddhimagga, 60; written at the request of the thera Dātṭha, 69.

(2) Anuṭīkā, by Vepullabuddhi on Abhidhammatthasaṅgahaṭīkā, 64; written independently,<sup>1</sup> 74.

Paramatthavinicchaya pakaraṇa by Anuruddha, 61; written at request of the thera Saṅgharakkhita, 71. (Ran.)

Parivāra-Kaṇḍaṭṭ fifth section of Vinaya, 55.

Pasāḍajananī (author not named), 62; written independently, 72.

Pācittiyakaṇḍaṭṭ second section of Vinaya, 55.

Pāṭimokkhavivarana (author not named); written independently, 75.

Pāṭimokkhavisodhanī by Saddhammajotipāla, 64.

Pāṭimokkhasaṅkhāyamātikā Aṭṭhakathā on (see Kaṅkhāvitaranī).

Pādhiyavagga third section of Dīghanikāya, 56.

Petaṭakopadesa by Mahākaccāyana, 59.

Petavatthuṭ seventh book of Khuddakanikāya, 57.

Aṭṭhakathā on ṭṭ (see Vimalavilāsini).

Poṭṭhaka The Dhammakhandhas put into writing, in Laṅkā, by eminent saints, in reign of Saddhātissa, son of Vaṭṭagāmani, 76.

Merit acquired by those who make copies or gifts of MSS., 78, 79.

Bālacittapabodhana\* (or °pabodhanī) (author not named), 65; written independently, 75;

Bālapabodhana Ṭīkā on (author not named), 65; written independently, 75. (P.)

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<sup>1</sup> In text Nava-Vepullabuddhi on p. 75 (one MS. Nava-Vimalabuddhi).



Bālāvatāra\* by Vācissara, 62; written at the request of the three theras—Sumanāgala, Buddhamitta, and Mahākassapa, or of two upāsakas—Dhammakitti and Aniccabhātu, 71.

Buddha (see Dhammakkhanda).

Buddhaghosa (a) (Mahā°) ācariya, author of thirteen books, 59; (see Visuddhimagga, Sumanāgalavilāsini, Papañcasūdanī, Sāratthapakāsanī, Manorathapūraṇi, Samantapāsādikā, Paramatthakathā Kaṅkhāvitarāṇi, Dhammapada-aṭṭhakathā, Jātaka-aṭṭhakathā Khuddakapāṭha-aṭṭhakathā, Suttanipātā aṭṭhakathā, Apadāna aṭṭhakathā); native of Jambudīpa, son of the Brahman Kesi (chaplain to King Saṅgāma in the Magadha country), 66.

Buddhaghosa (b) (Culla°) ācariya author of two treatises, 63; (see Jātattagīnidāna and Sotattagīnidāna), 63; native of Laṅkā, 67.

(See also Paramatthakathā.)

Buddhaghosācariyanidāna (author not named), 65; written independently, 75.

Buddhadatta, author of four books, 59 (see Vinaya-vinicchaya, Uttaravinicchaya Abhidhammāvatāra Madhuratthavilāsini); native of Jambudīpa, 66.

Buddhanāga, author of Vinayatthamañjūsā, 61; native of Laṅkā, 67.

Buddhapāṇāmagāthā (plur.), gathās, including Atitānāgatāpaccuppannabuddhavaṇṇanāgāthā; Asītimahāsāvaka-vaṇṇanā° Navahāraguṇavaññanā°, 66.

Buddhavandanāgāthā (plur.), twenty-eight gāthās, including Ovādagāthā, Dānasatthari, Sīlasatthari, Sabbadānavanṇanā, Anantabuddhavaṇṇanāgāthā, 66.

Buddhapiya ācariya, author of *Sāratthasaṅgaha*, 72; native of Laṅkā, 67.

Buddharakkhita ācariya, author of (2) *Jinālaṅkāra* (ṭīkā), 72; native of Laṅkā, 67.

Buddhavaṁsa, † by Kassapa, 61.

(1) *Aṭṭhakathā* on (see *Madhuratthavilasini*).

(2) *Ṭīkā* on (see *Paramatthadīpani*).

Buddhasiri (thera) (see *Samantapāsādikā*).

Buddhasiha (thera) (see *Madhuratthavilasini*).

Bodhivaṁsa \* (author not named),<sup>1</sup> 61; written independently, 70.

Bhaddanta (thera) (see *Manorathapūraṇi*).

Bhummaniddesa (author not named), 65; written independently, 75.

Bhummasaṅgaha (author not named), 65; written independently, 75.

Magadhabhūta, by Vepulla, 74.

*Ṭīkā* on, 63, 73.

Maṅgalasutta, \* † included in first (Sutta) Aṅga, 57.

Majjhima-Nikāya, \*\* †† divided into three "fifties" (*Mūlapaṇṇāsa*, *Majjhima-paṇṇāsa*, *Uparipaṇṇāsa*), containing 152 suttas, 56.

Maṇidīpa anuṭīkā, by Ariyavaṁsa, on *Dvārakathā*, 65; written independently, 75.

Maṇisāramañjūsā navānuṭīkā, by Ariyavaṁsa, on *Abhidhammatthasaṅgahaṭīkā*, 65; written independently, 75.

Madhuratthavilasini *aṭṭhakathā*, by Buddhaddatta, on *Buddhavaṁsa*, 60; written at request of the thera Buddhasiha, 69.

Madhurasavāhiniṇi pakaraṇa, by Raṭṭhapāla, 63 written independently, 72.

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<sup>1</sup> Title of printed text is *Mahābodhivaṁsa*.

- Manorathapūranī aṭṭhakathā, by Buddhaghosa, on Aṅguttaranikāya, 59; written at request of the therā Bhaddanta and of an Ajīvaka, 68.
- Manohārapakaraṇa, by Dhammasenāpati, 63; written independently, 73.
- Mahā-aṭṭhakathā (author not named), written independently, 68.
- Mahāaṭṭhakathācariya, native of Laṅkā (see last), 66.
- Mahākurundikācariya, author of Kurundīgandha; native of Laṅkā, 66.
- Mahāṭīkāṭīkā, by Vimalabuddhi, on Nyāsapakaraṇa, 63; written independently, 72.
- Mahādīpanī, (author not named), 65; written independently, 75.
- Mahānāma (a), author of Saddhammapakāsani, 61; native of Laṅkā, 66.  
(Culla) or (Nava).
- Mahānāma<sup>1</sup> (b), author of Mahāvamsa and Cullavamsa, 61; native of Laṅkā, 66; author of Navavamsa, 70.
- Mahāniddeśa Aṭṭhakathā on (see Saddhammaṭṭhitika and Saddhammapajotikā).
- Mahānirutti, by Kaccāyana, 59.
- Mahāniruttisaṅkhepa, by a pubbācariya (not named), 60; written independently, 70.
- Mahānissara (?) occurs (in one list only) among books written by Ariyavamsa, 65.
- Mahāpaccariya, by a gandhācariya (not named), 59; written independently, 68; Aṭṭhakathā on (author not named), 68; written independently, 68.
- Mahāpaccarikācariya (see last), native of Laṅkā.
- Mahāpuṇṇama sutta (see Vedalla).
- Mahāvamsa\* pakaraṇa, by (b) Mahānāma, 61; written independently, 70.

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<sup>1</sup> Cullanāma in text, p. 66.

Mahāvessantarajātaka; †

(1) Navaatṭhakathā on (author not named), 65; written independently, 75.

(2) Vivaraṇa (author not named), 65; written independently, 75.

Mahāsāmī<sup>†</sup> ṭikā, by Vācissara on Subodhālamkāra, 62; written independently, 71.

Mahāsārapakāsānī (author not named), 65; written independently, 75.

Mātikatthadīpanī, by Saddhammajotipāla, 64; written independently, 74.

Milindapaṇḥavaṇṇanā (author not named), 65; written independently, 75.

Medhaṅkara ācariya, author of Lokadīpakasāra, 64; native of Jambudīpa, 67.

Mukhamattasāra pakaraṇa, by Guṇasāgara, 63; written independently, 73.

Ṭikā on, by the same author, 63; written at request of King Kyacvā's guru, 73.

Mukhamattadīpanī, by Vimalabuddhi, 60; written independently, 70. (Par.)

Mūlaṭṭikā ṭikā, by Ānanda on the Sattābhiddhammagandhaṭṭhakathā, 60; written at request of the therā Buddhahitta, 69.

Mūlasikkhā \* † ṭikā (author not named), 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written independently, 71.

Moggallāna (a) ācariya, author of Moggallānabyākaraṇa, 61; native of Laṅkā, 67.

Moggallāna, (Culla) or (Nava) (b). author of Abhidhānappadīpika, 62; native of Laṅkā, 67.

Moggallānabyākaraṇa, \* by Moggallāna, 61; written independently, 70.

Ṭikā on, by Vācissara, 62; written at request of three theras and an upāsaka, 71. (Par.)

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<sup>†</sup> On p. 71, Mahāsīmā.



Yamaka sixth pakaraṇa of Abhidhamma, 55.

Yogavinicchaya, by Vācissara, 62.

Raṭṭhapāla, author of Madhurasavāhinī, 63; native of Laṅkā, 67.

Ratanasutta contained in first (Sutta) Aṅga, 57.

Rāhula (thera) see Sumanakuṭavavāṇanā.

Rūpasiddhi\* pakaraṇa, by Dīpaṅkara, 60. (Par.)

Tikā on, by same author, 60; written independently, 70.

Rūpārūpavibhāga, by Vācissara, 62; written independently, 71. (Ran.)

Laṅkadīpikācariya (plur.)

LIST ON PP. 66-67 OF TEXT AS FOLLOWS :

- (1) Mahāaṭṭhakathācariya.
- (2) Mahāpaccarikācariya.
- (3) Mahākurundikācariya.
- (4) } Two other ācariyas.<sup>1</sup>
- (5) }
- (6) Mahānāma.
- (7) Another ācariya.
- (8) Cullanāma.
- (9) Upasena.
- (10) Moggallāna.
- (11) Saṅgharakkhita.
- (12) Vācissara.<sup>2</sup>
- (13) Vuttodayakācariya.
- (14) Dhammapāla.
- (15) } Two other ācariyas.
- (16) }
- (17) Anuruddha.
- (18) Khema.

<sup>1</sup> The first five are stated (p. 66 of text) to have lived long before Buddhaghosa.

<sup>2</sup> A Vācitassapa (?) occurs in list also, but the name occurs in one MS. only, which MS. omits Vācissara.

- (19) Sāriputta.
- (20) Buddhanāga.
- (21) Cullamoggallāna.
- (22) Sumaṅgala.
- (23) Buddhapiya.
- (24) Dhammakitti.
- (25) Medhamkara.
- (26) Buddharakkhita.
- (27) Upatissa.
- (28-47) } Twenty others.
- (48) Saddhammacāra.
- (49) Deva.
- (51) Cullabuddhaghosa.
- (52) Sāriputta.
- (53) Raṭṭhapāla.<sup>1</sup>

Līṅgaṭṭhavivaraṇa pakaraṇa, by Subhūta-candana, 63; written independently, 72.

Līṅgaṭṭhavivaraṇapakāśaka (or °pakāśana), by Ñānasāgara, 63; written independently, 73.

Līṅgaṭṭhavivaraṇaṭīkā, by Uttama, 63.

Līṅgaṭṭhavivaraṇavinicchaya (author not named), 65; written independently, 75.

Līṇatṭhapakāsinī ṭīkā (1), by Dhammapāla on the Aṭṭhakathās of the four Nikāyas, 60; written independently, 69.

Līṇatṭhapakāsinī (2) ṭīkā, by same author, on Jātaka-aṭṭhakathā, 60; written independently, 69.

Līṇatṭhapakāsinī (3) ṭīkā on Kaṅkhāvitaraṇī (author not named), 62; written independently, 72.

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<sup>1</sup> In text fifty-one acariyas, p. 67. One MS. omits (15) and (16).

Līnatthavaṇṇanā anuṭikā, by Dhammapāla on (ṭikā on), Abhidhammaṭṭhakathā, 60; written independently, 69.

Lokadīpakasāra pakaraṇa, by (Nava) Medhaṃkara, 64; written independently, 74. (I.O.)

Lokanīti\* (author not named), 65; written independently, 75. (I.O.)

Lokapaññatti (author not named), 62; written independently, 72.

Lokupatti pakaraṇa, by Aggapaṇḍita, 64; written independently, 74.

Vajira (see Jambudīpikācariya and Atthabyāk-khyāna).

Vajirabuddhi (a) (Mahā) ācariya, author of Vinaya-gaṇḍhi, 60; native of Jambudīpa, 66.

Vajirabuddhi (b) (Culla or Nava) ācariya; native of Jambudīpa, 66, 67.

Vaṇṇanīti, by Kaccāyana, 59.

Vācissara ācariya, author of 18 books, 62; native of Laṅkā, 66 (see (1) Mahāsāmi, (2) Vuttodayavivaraṇa, (3) Sumaṅgalapasādanī, (4) Sambandhacintāṭikā, (5) Bālāvātara, (6) Moggallānabyākaraṇaṭikā, (7) Pañcikaṭikā, (8) Yogavinicchaya, (9) Vinayavinicchayaṭikā, (10) Uttaravinicchayaṭikā, (11) Nāmarūpaparicchedaṭikā, (12) (Saddatthassa) Padarūpavibhāvana, (13) Khemapakaraṇa-ṭikā, (14) Sīmālaṃkāra, (15) Mūlasikkhā-ṭikā, (16) Rūpārūpavibhāga, (17) Paccayasamaṅgaha, (18) Saccasamaṅkhepa-ṭikā).

Vidadhimukhamañḍana (or omukkhamaṇḍana).

Ṭikā on, by Vepullabuddhi, 64; written independently, 75.

Vinaya piṭaka, 55.

- (1) Aṭṭhakathā on (see Samantapāsādikā).  
 (2) Tīkā on (see Sāratthadīpanī).  
 Vinayagaṇḍhi (pañcavinaya) pakaraṇa, by (Mahā) Vajirabuddhi, 60; written independently, 70.  
 Vinayatthamañjūsā tīkā, by Buddhanāga on Kaṅkhāvitaranī, 61; written at request of the therā Sumedha, 71.  
 Vinayavinicchaya, by Buddhadatta, 59; written at request of his pupil the therā Buddhasīha (or Sumati), 69. (Col.)  
 Tīkā on by Vācissara, 62. (Col.)  
 Vinayasamgaha pakaraṇa, by Sāriputta, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.  
 Tīkā on, by same author, 61; written at request of same, 71.  
 Vinayasamuṭṭhānadīpanī pakaraṇa, by Saddhammajotipāla; written at request of his guru the Saṅghatthera, 74.  
 Vibhaṅga second pakaraṇa of Abhidhamma, 55.  
 Vibhattikathā<sup>1</sup> (author not named), 65; written independently, 75. (Col., Ran.)  
 Vimaticchedanī pakaraṇa, by Kassapa, 60; written independently, 70.  
 Vimalabuddhi (a) ācariya, author of Mahāṭīkā on Nyāsa, 63; author of Mukhamattadīpanī, 70.  
 Vimalabuddhi (b) (Nava), author of Abhidhammapaṇṇarasatṭhāna,<sup>2</sup> 64; native of Jambudīpa, 67; wrote at Panyā, 67.  
 (Culla) Vimalabuddhi (see Atthabyākhyāna).  
 Vimalavilāsinī aṭṭhakathā by Dhammapāla on Vimānavatthu,<sup>3</sup> 60; written independently, 69.

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<sup>1</sup> Vibhatyattha\*? See B.M. Catalogue (1876) under Moggallāna. <sup>2</sup> See Vepullabuddhi.

<sup>3</sup> The Commentary on Petavatthu bears the same title (see E. Hardy's *Ein Beitrag*, &c.)



Vimānavatthu † fifth book of Khuddaka-Nikāya, 57.

Atṭhakathā on (see Vimalavilāsinī).

Visuddhimagga \* by Buddhaghosa, 59; written at request of Saṅghapāla, 68.

(1) Tīkā on (see Paramatthamañjūsā).

(2) Cullaṭīkā on (author not named), 62; written independently, 72 (Par.).

Visuddhimaggagaṇḍhi (author not named), 62; written independently, 72.

Vīsati-ovāda-gāthā written in Laṅkā, 66.

Vedalla-aṅga †† ninth in list of Aṅgas, 57. Contains Cullavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapaṇha, Saṁkhārabhājanīya, Mahāpuṇṇama suttas, with all discourses uttered in reply to questions concerning veda and tuṭṭhi, 57.

Vepullabuddhi (Nava) author of six<sup>1</sup> books, 64 (see Saddasāratthajālinī-ṭīkā Vuttodaya-ṭīkā, Paramatthamañjūsā, Dasagaṇḍhivaṇṇanā, Vidadhimukhamañḍanaṭīkā<sup>2</sup>) native of Jambudīpa, 67.

Veyyākaraṇa-aṅga third in list of nine Aṅgas, 57; includes the whole of the Abhidhamma, the suttas without gāthās, and all discourses of the Buddha not contained in the other eight Aṅgas, 57.

Vuttodaya pakaraṇa \* by Vuttodayakāra, 61 (Saṅgharakkhita, 71); written independently, 71 (I.O., Col.). Tīkā on (see Vepullabuddhi) (Par.).

Vuttodayakāra a Laṅkadīpikācariya, 67; author of Vuttodaya, 61, 70; author of Sambandhacintā, Khuddasikkhānavatīkā,<sup>3</sup> 61.

<sup>1</sup> On p. 75 five books (Pañcapakarana).

<sup>2</sup> According to one MS. (Nava) Vimulabuddhi was author of above works (see pp. 64, 74, 75 of text).

<sup>3</sup> According to one MS. only.

- Sakaṭasaddattha 71 (see Pañcīkā).
- Sakkapaṇḥa-sutta (see Vedalla).
- Sakkābhimata (author not named), 65; written independently, 75.
- Sagātha-vagga† First section of Saṃyutta-Nikāya, 56; included in second (Geyya) Aṅga, 57.
- Samkhaṇḍapāla (thera) (see Uttaravinicchaya).
- Samkhārābhājanīya-sutta included in ninth (Vedalla) Aṅga, 57.
- Samkhepavaṇṇanā navaṭīkā, by Saddhammajotipāla, on Abhidhammatthasaṅgaha, 64; written at request of Parakkamabāhu,<sup>1</sup> 74 (I.O.).
- Samghapāla (thera) (see Visuddhimagga and Jinālaṅkāra).
- Samgharakkhita ācariya author of Subodhālaṅkāra, 61; native of Laṅkā, 66 (see also Paramatthavinicchaya).
- Saṃyutta-Nikāya†† \*\* divided into five vaggas, containing 7,762 suttas, 56.
- (1) Aṭṭhakathā on (see Sāratthapakāsanī).
- (2) Tīkā on (see Līnatthapakāsanī).
- Saccasaṃkhepa by Culladhammapāla, 60; written independently, 70.
- Saccasaṃkhepavivarana (author not named), 65; written independently, 75.
- Saddattha see Vācissara, 62.
- Saddatthabhedacintā pakaraṇa by Saddhammasirī, 63; written independently, 72 (Par.).
- (1) Mahāṭīkā on, by Abhaya, 63; written independently, 73 (Par.).
- (2) Majjhimaṭīkā on (author not named), 63; written independently, 73.

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<sup>1</sup> In text Parakkamabāhu is here called King of Jambudīpa, yet (on same page) it is stated that Saddhammajotipāla wrote the Samkhepavaṇṇanā in Laṅkā.

(3) Navatīkā on (author not named), 63 ; written independently, 73.

Saddatthabhedacintāvivaraṇa (author not named), 65 ; written independently, 75 (I.O).

Saddanīti pakaraṇa by Aggavaṁsa, 63 ; written independently, 72.

Saddabindu \* pakaraṇa by King Kyacvā<sup>1</sup> (or his guru) ; written independently ; 63, 73 (Col.).

Saddavutti Navatīkā on (author not named), 65 ; written independently, 75.

Saddavuttipakāsana pakaraṇa by Saddhamma-guru, 64 ; written at request of a certain bhikkhu, 73.

Ṭīkā on, by Sāriputta, 64 ; written independently, 73.

Saddavutti vivaraṇa (author not named) ; written independently, 75.

Saddasāratthajālīnī by Nāgita, 74 ; written independently, 74.

Ṭīkā<sup>2</sup> on, 64 ; written in Panyā at request of the king's guru the Saṅgharājā, 74.

Saddhammaguru ācariya, author of Saddavuttipakāsana, 64 ; native of Jambudīpa, 67 ; guru to King Kyacvā, 67.

Saddhammacāra ācariya, native of Laṅkā, 67.

Saddhammajotipāla author of eight books, 64 (see (1) Mātīkatthadīpanī, (2) Sīmālaṅkāra-ṭīkā, (3) Vinayasamuṭṭhānadīpanī, (4) Gandhasāra, (5) Paṭṭhāna-gaṇanānaya, (6) Saṅkhepavaṇṇanā, (7) Suttaniddesa, (8) Pāṭimokkha-visodhanī) wrote the seven treatises at Pukkāma and the Saṅkhepavaṇṇanā in Laṅkā, 74.

<sup>1</sup> According to one MS. this work and Paramattha-bindu pakaraṇa were written by the king's guru, 73.

<sup>2</sup> Name of author (on p. 64 of text) Vepullabuddhi ; on p. 74 Vimalabuddhi.

- Saddhammaṭṭhitikā* *Aṭṭhakathā*, by Upasena, on *Mahāniddesa*, 61; written at request of the therā Deva, 70 (see also *Saddhammapajjotikā*).
- Saddhammapakāsanī aṭṭhakathā*, by Mahānāma, on *Paṭisambhidāmagga*, 61; written at request of the upāsaka Mahānāma, 70 (Col.).
- Saddhammapajjotikā aṭṭhakathā* on *Mahāniddesa*, 70 (called *Saddhammaṭṭhitikā* on p. 61).
- Saddhammapāla* a *Jambudīpikācariya*, 67.
- Saddhammapālinī* (or *°pālana*) (author not named), 65; written independently, 75.
- Saddhammasirī ācariya*, author of *Saddatthabhedacintā*, 63; (also called *Dhammasirī*, 72).
- Saddhammopāyana* (author not named), 65; written independently, 75.
- Sabbadānavañṇanā gāthā*, 66.
- Samantapāsādikā* †† *aṭṭhakathā* by Buddhaghosa on the *Vinaya*, 59; written at request of the therā Buddhasirī, 68.
- Samantapāsādikavivaraṇa* (author not named), 65; written independently, 75.
- Sampapañcasatti* (or *Sammapañcasatti*) by *Dīpaṅkara*, written independently, 70 (on p. 60 *Summapañcasutta*).
- Sambandhacintā* by *Vuttodayakāra*, 61 (Par.) *Ṭikā* on by *Vācissara*, 62; written at request of three theras and an upāsaka, 71 (Par.).
- Sambuddhe gāthā*, 65; 75.
- Sammādiṭṭhi-sutta* † included in ninth (*Vedalla*) *Āṅga*, 57.
- Salāyatana-vagga* † third section of *Samyutta-Nikāya*, 56.
- Sāratthadīpaṇī* (I) *ṭikā*, by *Sāriputta*, on *Vinaya-aṭṭhakathā*, 61; written at request of *Parakamabāhu*, King of *Laṅkā*, 71.



(2) Sāratthadīpanī (author not named), 65; written independently, 75 (Col.).

Sāratthapakāsanī aṭṭhakathā, by Buddhaghosa, on Saṃyutta-Nikāya, 59; written at request of the therā Jotipāla, 68.

Ṭikā on (see Līnatthapakāsinī).

Sāratthamañjūsā nava ṭikā, by Sāriputta, on Aṅguttara-aṭṭhakathā, 61; written at request of Parakkamabāhu, King of Laṅkā, 71.

Sāratthasaṃgaha\*†† by Buddhapiya; written independently, 72.

Sīmālaṃkāra by Vācissara, 62; written independently, 71.

Ṭika on, by Saddhammajotipāla, 64; written independently, 74.

Sīlakkhandhavagga† part of Suttantapiṭaka, 55; first section of Dīgha-Nikāya, 56.

Sīlasatthari gāthā, 66.

Sīhaḷavatthu (author not named), 62; written independently, 72.

Sutta-aṅga first in the list of nine Aṅgas, 57; consisting of (Ubhato vibhaṅga, Niddesa, Khandhaka, Parivāra, Suttanipāta, Maṅgalasutta, Ratanasutta, Nālakasutta, Tuvaṭṭakasutta, &c.).

Suttanta piṭaka,\*\*†† consisting of all discourses of the Buddha, 55.

Suttaniddesa (on Kaccāyana), by Saddhammajotipāla, 64; written at request of his pupil Dhammacārī, 74.

Suttanipāta\*† fifth book of Khuddaka-Nikāya, 57; included in Sutta-aṅga, 57.

Aṭṭhakathā on, by Buddhaghosa, written independently, 68.

Suddhikagāthā included in Gāthā-aṅga, 57.

Subodhālaṃkāra pakaraṇa, by Saṃgharakkhita, 61; written independently, 70 (Col.).

- (1) Tīkā on (see Mahāsāmi).  
 (2) Navaṭīkā on (author not named), 62; written independently, 72.
- Subhūtacandana ācariya, author of Liṅgatthavi-  
 varaṇa, 63; native of Jambudīpa, 67.
- Sumaṅgala ācariya, author of two treatises, native of  
 Laṅkā, 67 (see Abhidhammatthavikā-  
 sanī and Abhidhammatthavibhāvanī).  
 (See also Sumaṅgalapasādanī).
- Sumaṅgalapasādanī nava ṭīkā by Vācissara on  
 Khuddasikkhā, 62; written at request of  
 the therā Sumaṅgala, 71 (Par.).
- Sumaṅgalavilāsinī†† aṭṭhakathā by Buddhaghosa,  
 on Dīgha-Nikāya, 59; written at request of  
 the Saṃghatherā Dāṭṭha, 68.
- Sumati (therā) (see Abhidhammāvatāra).
- Sumanakūṭavaṇṇanā<sup>1</sup> pakaraṇa, by Deva,<sup>2</sup> 63;  
 written at request of the therā Rāhula, 72.
- Sumahāvatāra (author not named), 62; written  
 independently, 72.
- Sumedha (a therā) (see Vinayatthamañjūsā).
- Summapaṇcasuttī (see Sampapaṇcasatti).
- Sotattagīnidāna (or Sotattagimahānidāna)  
 pakaraṇa by Cullabuddhaghosa, 63; written  
 independently, 72.
- Sotappamālinī (or oppahālinī) (author not  
 named), 62; written independently, 72 (Col.).
- Somanassañāna† gāthās, included in Udāna-  
 āṅga, 57.
- Haṭṭhasāra (author not named), 65; written inde-  
 pendently, 75.

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<sup>1</sup> (Sic). Samantakuṭavaṇṇanā?    <sup>2</sup> On p. 72 Vācissara.

## II.

## PLACES AND KINGS MENTIONED IN CONNECTION WITH THE HISTORY OF THE BOOKS.

*Numbers in brackets refer to pages of the Text (Pali Text Society's Journal, 1886).*

Arimaddana (nagara) see Jambudīpikācariya (67).

Avantipura see Ariyavaṁsa (67).

Avantiraṭṭha see Mahākaccāyana (66).

Ujjeni (nagara) see Mahākaccāyana (66).

Kiñcīpura (nagara) see Jambudīpikācariya (67).

Kyacvā (?) (rājā) see Paramatthabindupakaraṇa (64, 73). Saddabindupakaraṇa (64, 73).

Canda-pajjota (rājā) see Mahākaccāyana (66).

Jambudīpa see Jambudīpikācariya (66, 67, 74).

Duṭṭha-gāmanī (rājā) see verses (77).

Dhammamaṇḍapa see Dhammakkhanda (76).

Pakudha (nagara) In MSS. also Pakuva° and Makuva°. see Udumbara (65, 75).

Panyā (nagara) see (Nava) Vimalabuddhi (67).

Pukkāma (nagara) also Mukkā° in one MS. See Jambudīpikācariya (67) and Saddhammajotipāla (74).

Parakkama-bāhu (rājā) see Saṁkhepa vaṇṇanā (74), Sāratthadīpanī (71), Sāratthamañjūsā (71).

Rājagaha see Dhammakkhanda (76).

Laṅkāḍīpa see Laṅkāḍīpācariya (67, 75) Saṁkhepa vaṇṇanā (74) Poṭṭhaka (76).

Vatṭagāmaṇi (rājā) see Poṭṭhaka (76).

Vebhāra (pabbata) see Dhammakkhandha (76).

Saddhātissa (rājā) see Poṭṭhaka (76) and verses (77, 78).

Sīhasūra (rājā) see Abhidhānapadīpikāṭīkā (73),  
Koladhajana-ṭīkā (73), Daṇḍipaka-  
raṇa magadhabhūta-ṭīkā (73).

### III.

#### LIST OF WORKS IN GANDHAVAMSA APPEAR- ING WITHOUT NAMES OF AUTHORS.

- (1) Abhidhammagāṇḍhi, 62.
- (2) Ṭīkā (2) on Abhidhammatthasaṃgaha, 65.
- (3) Abhidhammatthasaṃgahavivaraṇa, 65; 75.
- (4) Abhidhammatthasaṃgahaṭīkāvivaraṇa, 65; 75.
- (5) Okāsalokasūdanī, 62; 72.
- (6) Kaccāyanasāravivaraṇa, 65; 75.
- (7) Kārikā-ṭīkā, 65; 75.
- (8) Kāyavirati, 65; 75.
- (9) Mahā Kurundī-gandha, 59; 68.
- (10) Aṭṭhakathā on Kurundī, 59.
- (11) Porāṇa-ṭīkā on Khuddasikkhā, 61; 71.
- (12) Gatipakarāṇa, 65; 75.
- (13) Gūḷhattha ṭīkā, 63; 73.
- (14) Catubhāgaṭṭhakathāvivaraṇa, 75.
- (15) Catubhāṇavāra-aṭṭhakathā, 65; 75.
- (16) Caturārakkha-aṭṭhakathā, 65; 75.
- (17) Jinālaṃkāra-Navaṭīkā, 65; 75.
- (18) Jotanā, 65; 75.
- (19) Ñeyyāsandati, 62; 72.
- (20) Ñeyyāsandati-ṭīkā, 62; 72.



- (21) Tathāgatuppatti, 62; 72.
- (22) Thūpavaṁsa, 70.
- (23) Dasavatthu, 65; 75.
- (24) Dīpavaṁsa, 61; 70.
- (25) Dhammacakkasutta-nava aṭṭhaka-  
thā, 65; 75.
- (26) Dhammapadīpaka, 62; 72.
- (27) Dhammānusāraṇī, 62; 72.
- (28) Nalātadhātuvannaṇā, 62; 72.
- (29) Nirutti, 65; 75.
- (30) Nirutti-mañjūsā, 60; 70.
- (31) Nettipakaraṇagaṇḍhi, 62; 72.
- (32) Pañcagativannaṇā, 65; 75.
- (33) Pañcapakaraṇa-anuṭīkā, 64; 75.
- (34) Paṭipattisaṁgaha, 62; 72.
- (35) Paṭisambhidāmaggaṭṭhakathagaṇḍhi,  
61.
- (36) Paṭhamasambodhi, 65; 75.
- (37) Paramatthakathāvivaraṇa, 65; 75.
- (38) Pasādajananī, 62; 72.
- (39) Pāṭimokkhavivaraṇa, 75.
- (40) Bālacittapabodhana, 65; 75.
- (41) Bālapabodhana-ṭīkā, 65; 75.
- (42) Buddhaghosācariyanidāna, 65; 75.
- (43) Bodhivaṁsa, 61; 70.
- (44) Bhummaniddesa, 65; 75.
- (45) Bhummasaṁgaha, 65; 75.
- (46) Mahādīpanī, 65; 75.
- (47) Mahāniruttisaṁkhepa, 60; 70.
- (48) Mahāpaccariya-aṭṭhakathā, 68.
- (49) Mahāvessantaraajātaka-navaaṭṭha-  
kathā, 65; 75.
- (50) Mahāvessantaraajātaka vivaraṇa, 65; 75.
- (51) Mahāsārapakāsanī.
- (52) Milindapaṇha vannaṇā, 65; 75.
- (53) Mūlasikkhā-ṭīkā, 61; 70.
- (54) Liṅgaṭṭhavivaraṇavinicchaya, 65; 75.

- (55) (3) *Līnatthapakāsinī*, 62; 72.
- (56) *Lokanīti*, 65; 75.
- (57) *Lokapaññatti*, 62; 72.
- (58) *Vibhattikathā*, 65; 75.
- (59) *Visuddhimagga-Cullaṭṭikā*, 62; 72.
- (60) *Visuddhimagga gaṇḍhi*, 62; 72.
- (61) *Sakkābhimata*, 65; 75.
- (62) *Saccasaṃkhepavivarāṇa*, 65; 75.
- (63) *Saddatthabhedacintā majjhima-ṭīkā*,  
63; 73.
- (64) *Saddatthabhedacintā nava ṭīkā*, 63; 73.
- (65) *Saddavutti-navaṭīkā*, 65; 75.
- (66) *Saddavuttivivarāṇa*, 75.
- (67) *Saddhammapālinī*, 65; 75.
- (68) *Saddhammopāyana*, 65; 75.
- (69) *Samantapāsādikavivarāṇa*, 65; 75.
- (70) *Sāratthadīpanī* (2), 65; 75.
- (71) *Sīhaḷavatthu*, 62; 72.
- (72) *Subodhālaṃkāra-navaṭīkā*, 62; 72.
- (73) *Sumahāvatāra*, 62; 72.
- (74) *Sotappamālinī*, 62; 72.
- (75) *Haṭṭhasāra*, 65; 75.

[In the British Museum Catalogues other works occur, having apparently the same subject-matter as some described in the Pāli list; but only those are referred to here whose titles correspond with the Gandhavamsa.]

## Persecution of the Buddhists in India.<sup>1</sup>

HUAN THSANG, in Book IV. of his travels (Julien l. 196 ; Beal l., 171), says that Mahirakula, King of Kashmīr, in his invasion of Gandhāra (which we may date approximately about 300 A.D.), overthrew the Buddhist Topes, destroyed the monasteries, and put to death six myriads of the population of that then Buddhist country ; and Wong Pu, who wrote at the end of the seventh century, refers to the same events, when he says (Beal's "Catena," p. 139), "The end was the streams of the Sweti overflowing with blood."

Beal calls this a persecution. But the invasion of a country, however cruelly carried out, cannot rightly be so called. The murder and ruin attributed to the victor in this case were done after he had conquered and taken and killed his opponent, and annexed his kingdom. It was technically speaking his own subjects whom he slaughtered, and they were Buddhists. But the Rāja Tarangiṇī, which also describes the king as a monster, and says (I. 312) that he put to death three millions of people, says nothing about his motive being religious. On the contrary, his own ministers are described as Buddhists ; and the account given, even if true in the main, is evidence not of persecution, but of fiendish cruelty. Possibly the man was mad ; and when fuller accounts are accessible it may turn out that there was a persecu-

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<sup>1</sup> An abstract of this paper was read at the Paris Congress of Orientalists, 1897.

tion. On the facts before us we must conclude there was not.

The beautiful story of Puṇṇa (*Samyutta* IV. 61; *Divyāvadāna*, 38) shows only that the Sūna-parantakas were people likely to treat violently, and even to put to death the propagators of new doctrines. Their behaviour reminds us of the verse in the *Saddharma Puṇḍarīka* (X. 25)—

“Where clods, sticks, pikes, or abusive words and threats fall to the lot of the preacher, let him be patient, thinking of me.”

The victim himself might very likely call this persecution; but the historian will require a more strict use of the term.

We come perhaps nearer to this in the story told in the *Dāthāvansa* (*P.T.S.J.*, 1884, II. 94, and IV. 13) of the enmity stirred up in a Hindu monarch's heart by the Nigaṇṭha's statement that his neighbour Guhasīva, “reviling the gods, is worshipping the bone of a dead body.” When the monarch sent an army to bring the bone, his ambassador (and afterwards the king himself) is converted. But other enemies arise, and Guhasīva dies fighting for the relic (IV. 20), which is safely taken away to Ceylon. Even this, though it may amount to a religious war, is scarcely persecution.

Then we have the references to Śaśānka, King of Bengal, who is said by Huan Thsang (*Julien* 1. 349, 422; *Beal* 2. 42, 91) not only to have destroyed the Bo Tree and replaced the image of the Buddha by one of Maheśvara, but to have overthrown and destroyed the religion of Buddha, and dispersed the Order. But though he cannot have reigned very long before the time when the pilgrim was in India (see *J.R.A.S.*, 1893, p. 147), no details are given; however great Śaśānka's enmity to Buddhism may have been, we have no certainty that he actually persecuted the followers of that religion.

Then we have the account of Pushyamitra (described as the sixth in succession to Asoka and the last of the



Mauryas), as given in the *Divyāvadāna*, p. 433, 434. Here we come at last to what is represented as a veritable persecution. The king, it is said, not only determined to root out the religion of the Buddha, and destroyed the monasteries, but issued a proclamation that whoever should bring him the head of a *śramaṇa* should receive one hundred *Dināras*, and began to slay the *Arahats*. But the author of that passage admits that the persecution soon stopped, and in the absence of any confirmation of the legend we may be allowed even here to reserve our judgment.

The passage is interesting as giving us a date, or at least a king's reign, after which the *Divyāvadāna* (or rather the *Asokāvadāna* in which the passage occurs, for the different *Avadānas* in the collection are of different dates) must have been put into its present shape.

Pushyamitra is supposed to have killed the last Maurya (whose army he commanded), and to have founded the Sunga dynasty in the second century B.C.; but the only authority for this is the tradition preserved (with inconsistent details) in the *Purāṇa* lists of kings.<sup>1</sup> These are, in their present form, several centuries later than our text, with which they could be reconciled only by supposing that Pushyamitra claimed to be a Maurya. But if the claim be admitted, he was still not the last of them.

Finally, there is the account of the supposed persecution by Sudhanvan brought about, at the instigation of Kumārila Bhaṭṭa, in the first half of the eighth century. This is described in the first canto of the *Śankara Dig Vijaya* ascribed to Mādhava; and also in the other *Śankara Vijaya* ascribed to Ānandagiri. The king is there said to have issued a proclamation that he would put to death any servant of his who did not kill the Buddhists. Nothing is, however, said as to whether the proclama-

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<sup>1</sup> They are all given in Miss Duff's forthcoming "Indian Chronology," of which she has kindly allowed me to see the proofs. See also Lassen's "Ind. Alt.," 2. 271, 345.

tion did or did not remain a dead letter. No details whatever are added. No single instance of any Buddhist actually suffering in body is ever referred to. The order was to take effect from the Himālaya mountains down to Cape Comorin, which is palpably absurd. The statements occur in legendary poems written many centuries after the events referred to, and have all the appearance of mere rhetorical exaggeration. Of all the cases we have quoted this one seems to me to be the weakest, and to be only worthy of notice because it has been so often alluded to.<sup>1</sup>

The only other evidence I have been able to find is that of the state of the Buddhist monuments throughout India. Throughout the wide extent of that huge continent from Kabul down to Bengal, and southwards through the Dekkan to Ceylon, the Buddhist dāgabas and vihāras are in ruins. On excavating at Sarnath Major Kitto found so many signs of fire and deliberate destruction that he came to the conclusion that "all has been sacked and burnt, priests, temples, idols together, and this more than once."<sup>2</sup> And elsewhere, as I have myself witnessed in Ceylon, there are similar proofs of violence. But in the Ceylon case, where the chronicles give us fairly full accounts, it is clear that the Tamil invaders and destroyers were rather searching for treasure than seeking to destroy a rival religion, and the ordinary motives of vulgar warfare are sufficient to explain all their actions.<sup>3</sup> Religious animosity may have embittered the war, and played its part in the violence that followed after the victory won by overwhelming numbers. But

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<sup>1</sup> See Telang's *Mudrārākṣasa*, Intro., pp. xlvi.iii.-liii., and the *Journal of the Bombay Branch R.A.S.*, 1892, pp. 152-155. Wilson, *Dict.*, xix.; Colebrooke, *Essays*, 1. 323.

<sup>2</sup> Cunningham, *Arch. Reports* 1. 121-128.

<sup>3</sup> See especially Chapter 55, verse 21, and Chapter 80, verses 65-69.

this is not persecution. It is only reasonable to suppose that this case is a fair sample of what it was that really happened, wherever there was war and violence, in India proper also.

The Indian historians, however, give harrowing accounts of the brutality of the Muhammadans at Nālandā and elsewhere. At that ancient seat of learning they not only destroyed the buildings—without any military necessity—but burnt the books and murdered the unoffending students. It is impossible to deny in this case that religious rancour was as much to blame as mere ignorant savagery. And the signs of murder and arson at Sarnath are probably due to the same gentle hands.

There is nothing about persecution in the Pali Piṭakas. The murder of Moggallāna, at the instigation of Nigaṇṭhas, is described only in the “Dhammapada Commentary,” (pp. 298 and following; compare J. 1. 391), and then as a case of individual crime. The assault on Angulimāla (M. 2. 96) had no religious motive. The dislike and contempt expressed by the ascetic Māgandiya to his Brahmin friend against the Buddha because “he spies out our sūtras” (M. 1. 502), meets with no sympathy from the Brahmin, and the ascetic himself is represented as soon afterwards changing his attitude. The tone of the Pāli books is throughout appreciative of the Brahmins, the word Brahmin is always used as a title of honour, and there is always dignity and courtesy on both sides in the constant intercourse between Brahmins and members of the Order.

The later authorities I have quoted do not even allege anything at all approaching to the persecutions which the reforming Christians have had to suffer at the hands of the orthodox Church, or even to the semi-political persecutions of Christians by the Roman authorities. I need not go so far as to maintain that there is no truth at all underlying the legend about Pushyamitra. But the present text is corrupt, and even as it stands shows

that the author was grossly ignorant of all the details necessary to enable us to form a judgment. With that exception (whatever it shall turn out to amount to), the adherents of faiths logically so diametrically opposed lived side by side for a thousand years in profound peace. It is a phenomenon most striking to the Western historian, who will not refuse to recognise, as one continuing factor, the memory of the marvellous tolerance of the great Buddhist emperor Asoka. But this tolerance itself rests on anterior causes. It must be reckoned to the credit of the Indian people as a whole; and it is evidence of the wide spread, in the valley of the Ganges, during the centuries before Asoka, of a higher level of enlightenment and culture than has, I venture to think, been hitherto sufficiently recognised in the West.<sup>1</sup>

T. W. RHYS DAVIDS.

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<sup>1</sup> The Mahāvansa (p. 128) tells of the tolerance of the Tamil conqueror Elāra towards the beliefs of his Buddhist subjects, and (pp. 232-235) of proceedings taken by Buddhist kings against heretics of the same faith. See also Chapter 78.

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[Since the above was in type I understand that Sir John Ware Edgar came to a similar conclusion long ago in an article in the *Fortnightly Review*, vol. xxvii., 1880, p. 821, which I am sorry I have not seen.]



## Note on some of the Titles used in the Bhabra Edict of Asoka.

IN relating how Soṇa Kūtikaṇṇa displayed before the Buddha his knowledge of the faith, the MSS. of the Divyāvadāna read that he recited in a clear voice the

“Śaila-gāthā muni-gāthā arthavadgīyāni ca  
sūtrāni.”

The editors make the correction *arthavaggiyāni*, which is not much better.

Now the Piṭaka accounts of the same episode, preserved in the Vinaya, vol. i. p. 194 foll., and in Udāna, 5, 6, say that he then intoned the *Aṭṭhaka-vaggikāni*, and the Udāna adds the number of them, sixteen. This is the number of the poems that are included in the *Aṭṭhaka-vagga*, Book IV. of the Sutta Nipāta. It is so called because each of the poems 2, 3, 4, and 5 of the chapter in question consists of eight verses, and is entitled an *Aṭṭhaka*, an octave. The *vagga* in which they come is thence called the *Aṭṭhaka-vagga* (the Book of the Eights<sup>1</sup>), and the sixteen poems in it are the *Aṭṭhakavaggikāni*, “belonging to the Book of the Eights.”

There can be but little doubt that the correct reading should be the corresponding word in Buddhist Sanskrit, *Aṣṭakavaggiyāni*—an expression which could be easily misunderstood and corrupted by authors or reciters or copyists no longer familiar with the Piṭakas.

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<sup>1</sup> The singular occurs Saṃyutta 3. 12.

The preceding word, *muni gāthā*, is interesting as being the same as the expression used in Asoka's Bhabra Edict, in which seven passages from the Piṭakas are especially recommended by Asoka for study by members of the order and laymen alike. This ambiguous compound might be interpreted in two or three ways. The *Munigāthā* naturally remind one of the Muni Sutta, No. 12 of the Sutta Nipāta, but the difference and ambiguity of the two titles, used on the one hand in the Edict, and on the other in the Pāli collection of poems, have prevented the suggestion being accepted as a certainty.

The recurrence of Asoka's expression in this context, where *the next* word undoubtedly refers to a portion of the Sutta Nipāta, would in any case strengthen the case for the proposed identification, first put forward doubtfully by Professor Oldenberg (Vin. I. p. xl.). But when we find that *the preceding word also* refers, not only to the same collection, but to a single poem of it, the case is much strengthened.

Now the previous word is *Śailagāthā*, printed in the edition without a capital, as if it were not a name, and meant merely "stony verses," which scarcely gives a good sense. Can there be any doubt but that the verses said to have been recited in this connection are those of the Sela Sutta in the Sutta Nipāta, which might very naturally be called in Buddhist Sanskrit *Śailagāthā*? *Śaila* would then not mean "stony," but would be simply the Buddhist Sanskrit form of the name of the Brahmin Sela, the hero of the little story after whom the sutta has received its Pāli name of Sela Sutta. The editors in their note admit that the *Śailagāthā* "may possibly be the same as the Pāli Sela Sutta." I would submit that there can really be no such doubt, any more than there can be at Divyāvadāna, p. 35, where the name follows after *sthavira-gāthā*, certainly the same as the famous collection called *Thera-gāthā* in the Pāli Piṭakas. Throughout the episode the Divyāvadāna gives a recen-

sion more expanded than the Pāli, and in adding titles here the author has mentioned two other poems from the same collection as that mentioned in the Pāli. No other explanation gives any sense at all satisfactory. Burnouf (Introduction, &c., p. 248) was compelled to render Śailagāthā and arthavadgīyāni sūtrāni by "stances relatives aux diverses sciences"<sup>1</sup> and by "Sutras renfermans des sections relatives aux intérêts temporels." But to accept unreservedly the explanation afforded by the Pāli titles gives a sense perfectly natural and appropriate.

And if Śailagāthā = Sela Sutta, then why not Muni-gāthā = Muni Sutta, in the Edict as it does here?

That Asoka should lay so much stress on this short poem is only in harmony with the tenor of the whole context in the Edict. For he is not referring at all to books. The expression he uses is dhamma-paliyāyāni = pariyāyā, which Senart renders "morceaux religieux." As pointed out in my Milinda (vol. i. p. xxxviii), he is selecting seven *passages* only, just as a Christian emperor in a similar edict might have called upon his co-religionists to study and bear in mind the Psalm of the Good Shepherd, and the Sermon on the Mount, and the parable of the Prodigal Son, and other well-known and much-quoted passages.

The only one of Asoka's seven such passages hitherto identified with certainty is the Exhortation to Rāhula, beginning on the subject of falsehood, which is a short sutta called the Ambalaṭṭhika Rāhulovāda Sutta in Pāli, the text of which, first published by M. Senart, is now included in Trenckner's edition for the Pāli Text Society of the first volume of the Majjhima Nikāya. And now Professor Hardy has removed any doubts that may have remained as to the identification of Asoka's Anāgata-bhayāni with the passage bearing a similar title in

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<sup>1</sup> So he derives śaila from śīla. Can any other instance of this use of the word be quoted?

the Anguttara (as Oldenberg suggested *loc. cit.*), by the publication of the text in his edition of vol. iii. of that Nikāya.

It is perhaps worthy of notice that the three out of the seven passages thus now identified are taken from three different Nikāyas out of the five, so that, whether intentionally or not, the passages selected cover a wide range.

I take this opportunity of congratulating the friends of the Pāli Text Society on the fact that so able a scholar and so rapid a worker as Professor Edward Hardy has undertaken to fill the place left vacant by the deeply lamented death of Dr. Morris. He has been kind enough to send me Buddhaghosa's Commentary on the Anāgata-bhayāni, and I add the text of this commentary so that readers may be better able to judge what was the kind of extract from the Scriptures that Asoka specially delighted to honour.

It is sufficient here to state that twenty such anāgata-bhayāni, "Disasters to come," are referred to—ten arising from outside and threatening hermits in the woods; ten arising from within the order and threatening all its members.

The former ten are the danger of death from snakes, &c., from disease, from wild animals, from robbers, from wild men; and the danger that old age or disease, or a famine or too great crowds of men, or dissensions in the Order, may interrupt the recluse's progress. All these should be merely a ground for renewed and timely efforts.

The latter ten, on the other hand, should be guarded against and nipped in the bud. They are the danger of corruptions in doctrine and discipline from incompetent and untrained men among members of the Order and among pupils, from misunderstanding of the Scriptures, from a preference for those suttas that have literary charm over those of a deep and religious character, from laziness and luxury, and from striving after fine robes, or delicate food, or luxurious lodgings, or promiscuous company of two kinds.



We thus have four times five sections. And each one of the four is introduced by the phrase *Pañc' imāṇi bhikkhave anagātabhayāni*. Neither the twenty suttas as a whole, nor any one of them, has any other specific title in Professor Hardy's edition.

The suttas in the *Anguttara* are very short, and have no titles in the work itself. When quoted elsewhere titles are often given them. Thus the first ten of these suttas are in the *Sutta Sangaha* collectively called the *Āraññikānāgatabhaya Sutta* (see Oldenberg *loc. cit.*) Judging from the nature of the contents of the two passages identified for certain, it is probable that the other ten are the *Anāgata-bhayāni* referred to by Asoka.

With reference to the suggestion made by Oldenberg and myself in 1881 ("Vinaya Texts," 3. 149)—that the *Upatissa-pasina* means the passage giving the story of Sāriputta's (that is Upatissa's) question to Assaji which led to his, Upatissa's, conversion—it is perhaps worth now adding :—

1. That the passage is of the right length.
2. That it is likely to have been chosen as containing the celebrated verse, "*Ye dhammā hetuppabhavā,*" &c.<sup>1</sup>
3. That it is likely to have been chosen as being the story of the conversion of two men so famous as Sāriputta and Moggallāna.
4. That the name Upatissa is now known to have been much more familiarly known as the name of Sāriputta than was supposed. It occurs *M.* 1. 250, *Sum.* 1. 41, *Buddhavamsa* 26. 18, *Thera Gāthā*, 998, *Peta Vatthu*, II. 2. 7.
5. A short passage of this kind even when called a *Sutta* in one place, can also be called a *Pañha* in another.

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<sup>1</sup> But this seems to Dr. Neumann, "*Buddha's Reden*," 1. p. 152, to be precisely a reason why it should *not* have been chosen, and he may be right. He would identify Asoka's passage with the *Ratha-vinīta Sutta* of the *Majjhima*.

So the Māgandīya Sutta of the Sutta Nipāta is referred to at S. 3. 12 as the Magandīya Pañha.

All this is not conclusive ; but it at least makes out a case which is worthy of consideration. Against it may be mentioned, as Hofrath Dr. Bühler pointed out to me, that Bunyiu Nanjio, in his Catalogue No. 1,152, gives the title of a Chinese tract, belonging to the Vinaya, and translated in the fourth century, which title he proposes to translate back into Sanskrit as Sāriputra-Pari-prcchā Sūtra. But Mr. Watters informs me that the original of this Chinese tract, whatever its title was, cannot have been known in Asoka's time, as it refers to the wholesale murders by Pushyamitra. I trust Mr. Watters may be induced to give us a translation of the little book, which also discusses the origin of the eighteen schools of the older Buddhism.

## Text of Buddhaghosa's Commentary on the Anāgata-bhayāni.

Sattame ara ñ ñ a ken â ti<sup>1</sup> ara ñ ñ a -vāsinā.

Appattassâti asampattassa jhāna-vipassanā-magga-phala-ppabhedassa visesappattiyā. Sesapadesu pi es' eva nayo.

So mam assa antarāyo ti so maṃ jīvitantarāyo ca brahmacariyantarāyo ca, puthujjana-kāle<sup>2</sup> kiriyaṃ karontassa saggantarāyo ca bhaveyya.

Handâti vavassaggatthe nipāto.

Viriyaṃ ārabhāmīti duvidhaṃ pi viriyaṃ karomi.

Satthakā ti satthaṃ viya sandi-bandhacchedakā vātā.

Vāḷehi ti kakkhaḷehi.

Mānavehi ti corehi.

Katakammehi vā akatakammehi vā ti ettha corikaṃ katvā nikkhantā katakammā nāma, corikaṃ kātuṃ gacchantā akatakammā nāma. Tattha katakammā kammassa nipphannattā sattānaṃ gala-lohitaṃ gahetvā devatānaṃ balim karonti, akata-kammā eva no kammam nippajjissatīti pathamataram karonti. Idaṃ sandhāya te maṃ jīvitā voropeyyun ti vuttaṃ.

Vāḷa amanussâti kakkhalā duṭṭhā yakkhādayo amannussā.

Aṭṭhame purā maṃ so dhammo āgacchatīti yāva so dhammo maṃ na upagacchatī tāv' ahaṃ, puretaraṃ eva viriyaṃ ārabhāmīti attho.

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<sup>1</sup> So MS.

<sup>2</sup> MS. kāla.

Khīrodakī-bhūtā ti khīrodakaṃ viya bhūtā ekī-bhāvaṃ upagata.

Piya-cakkhūhi ti metta-cakkhūhi.

Navame dhamma-sandosā vinaya-sandoso ti dhamma-sandosena vinaya-sandoso hoti. Kathaṃ pana Dhamme dussante vinayo dussati nāma. Samatha vipassanā-dhammesu gabbhaṃ agaṇhantesu pañca-vidho vinayo na hoti, evaṃ dhamme dussante vinayo dussati. Dussilassa pana saṃvara-vinayo nāma hoti. Tasmiṃ asati samatha-vipassanā gabbhaṃ na gaṇhāti eva vinayo sandosena pi dhamma-sandoso veditabbo.

Abhidhamma-kathan ti uttama-dhamma-kathaṃ.

Vedalla-kathan ti veda-paṭisaṃyuttaṃ nāna-missa-kathaṃ.

Kaṇhaṃ dhammaṃ okkamamānā ti randha-gavesitāya upārambha-pariyesana-vasena kālaka-dhammaṃ okkamamānaṃ, api ca duṭṭha-attena puggalena ghaṭṭento pi taṃ sanhaṃ dhammaṃ attano dahantā pi lābha-sakkāratthaṃ kathentā pi kaṇhaṃ dhammaṃ okkamanti yeva.

Gambhīrā ti pāli-gambhīrā.

Gambhīratthā ti, attha-gambhīrā.

Lokuttarā ti lokuttara-dhamma-dīpakā.

Suññatā-paṭisaṃyuttā ti khandha-dhātu-āyatana-paccayākāra-paṭisaṃyuttā.

Na aññācittaṃ upaṭṭhapessanti ti jhānanatthāya cittaṃ na ṭhapessanti.

Uggaheṭabbhaṃ pariyāpuṇitabban ti uggaheṭabbe ca valaṇṇetabbe ca.

Kavikatā ti silokādi-bhandhana-vasena kavīhi katā.

Kāveyyā ti tass' eva vevacanaṃ.

Bāhirakā ti sāsanato bahiddhā ṭhitā.

Sāvaka-bhāsītā ti bāhira-sāvakehi bhāsītā.

Sesaṃ ettha heṭṭhā vuttā-nayattā suviññeyyā ca uttānattham eva ca.

Dasame kalyāṇa-kāmā ti sundara-kāmā.



Rasaggā ti uttama-rasā ti.

Samṣaṭṭhā viharissantī ti pañca - vidhena samṣaggena samsatthā viharissanti.

Sannidhi-kāra-paribhogan ti sannidhi-katassa paribhogam.

Oḷārikam pinimittanti ettha paṭhaviṃ khaṇanto pi khaṇāhī ti āṇāpento pi paṭhaviyaṃ oḷārikam nimittam karoti nāma, tiṇa-katṭha-sākhā-palāsaṃ chindanto chedāpento pi haritagge oḷārikam nimittam karoti nāma. Ajivatthāya pana vāpi-ādini gāhāpento phalāphalāni ocinanto vā vattabbaṃ eva n'atthi. Imesu catusu suttesu satthārā sāsane vaḍḍhi ca parihāni kathitā ti tatiyo vaggo.

## Abbreviations of Titles of Pāli Books.

IT is very desirable for dictionary work, and for notes to text, to have short abbreviations, on which all scholars shall agree, for the titles of Pāli books. The use of different abbreviations by different scholars causes confusion, and is a hindrance to memory. I therefore venture to submit to my co-workers the following scheme. And I should be glad to receive, for publication as soon as possible, any suggestions upon it.

The principle adapted is that all Piṭaka texts should be designated, as far as possible, with one letter; and later texts with three letters. It is indeed impossible to adhere strictly to the one and the three. But it is possible to preserve a practical distinction of the kind, and to have all the most important and longest of the Piṭaka texts—those which are most often quoted—marked with a single letter that is easy for scholars to identify.

As it is also desirable to secure uniformity in the method of quotation, I have added a suggestion on this head for each case. The principle adopted is that the long books are quoted by volume and page of the *editio princeps*; the short books, if in verse, are quoted by verse; if in prose, by section; if in mixed prose and verse, by page, according to the divisions in the *editio princeps*.

1. PĪṬAKA TEXTS.

- 1 **A.** Aṅguttara (quoted by volume and page of the Morris-Hardy edition).
- 2 **Ap.** Apadāna \* (quoted by the page in Thig. A. where the extracts occur).
- 3 **It.** Itivuttaka (quoted by pages of Windisch's edition).
- 4 **Ud.** Udāna (quoted by page of Steinthal's edition).
- 5 **K. V.** Kathā Vatthu (quoted by page of Taylor's edition).
- 6 **Kh. P.** Khuddaka Pāṭha (quoted by canto and verse of Childers's edition).
- 7 **C.** Cariyā Piṭaka (quoted by page in Morris's edition).
- 8 **J.** Jātaka (the verses only, quoted by volume and page of Fausböll's edition).
- 9 **Thag.** Thera Gāthā (quoted by verses of Oldenberg's edition).
- 10 **Thig.** Therī Gāthā (quoted by verses in Pischel's edition).
- 11 **D.** Dīgha Nikāya (quoted by volume and page of the Rhys Davids - Carpenter edition).
- 12 **Dh. K.** Dhātu Kathā (quoted by chapter and of Gooneratne's edition).
- 13 **Dhp.** Dhammapada (quoted by number of verse in Fausböll's edition).
- 14 **Dh. S.** Dhamma Saṅgaṇī (quoted by section in Müller-Hess's edition).
- 15 **N.** Niddesa \* (quoted by page of Lanman's edition).
- 16 **P.** Paṭisambhidā \* quoted by page of Neumann's edition).
- 17 **Paṭ.** Paṭṭhāna.\*

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\* Not yet published.

- 18 **P. P.** Puggala Paññatti (quoted by page of Morris's edition).  
 19 **P. V.** Peta Vatthu (quoted by page of Minayeff's edition).  
 20 **B.** Buddhavaṃsa (quoted by canto and verse in Morris's edition).  
 21 **M.** Majjhima Nikāya (quoted by volume and page of the Trenckner—Chalmers' edition).  
 22 **Y.** Yamaka.\*  
 23 **V. or Vin.** Vinaya (quoted by volume and page of Oldenberg's edition).  
 24 **Vbh.** Vibhanga\* (quoted by page of Chalmers's edition).  
 25 **V. V.** Vimāna Vatthu (quoted by canto and verse of Gooneratne's edition).  
 26 **S.** Saṃyutta Nikāya (quoted by volume and page of Feer's edition).  
 27 **S. N.** Sutta Nipāta (verses quoted by number of verse, prose by pages in Fausböll's edition).

## 2. LATER BOOKS.

- Asl.** Attha Sālinī (quoted by page of Müller-Hess's edition).  
**An. V.** Anāgata Vamsa (quoted by page of Minayeff's edition, J.P.T.S., 1886).  
**Abh. S.** Abhidhammattha Saṅgaha (quoted by chapter and paragraph of Rhys Davids's edition, J.P.T.S., 1886).  
**Kacc.** Kaccāyana's Sandhi-kappa (quoted by page of Senart's edition).  
**K. V. A.** Kathā Vatthu Pakaraṇa Attha-kathā (quoted by page of Minayeff's edition, J.P.T.S., 1889).

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\* Not yet published.



- Khus.** Khudda Sikkhā (quoted by page of E. Müller's edition, J.P.T.S., 1883).
- G. V.** Gandha Vamsa (quoted by page of Mina-  
yeff's edition, J.P.T.S., 1886).
- Jāt.** Jātakatthavannanā (the commentary  
only—not the verses, which are J.—quoted  
by volume and page of Fausböll's edition).
- Jin.** Jinālankāra (quoted by page of Gray's  
edition).
- Thig. A.** Therīgāthā-atthakathā (quoted by page  
of E. Müller's edition).
- Thpv.** Thūpavansa.\*
- Dāṭh.** Dāṭhāvamsa (quoted by verse of Rhys  
Davids's edition, J.P.T.S., 1884).
- Dip.** Dīpavamsa (quoted by canto and verse of  
of Oldenberg's edition).
- Dhk. A.** Dhātu Kathā Atthakathā (quoted  
by page of Gooneratne's edition, appended  
to the text).
- Dhp. A.** Dhammapada-atthakathā (quoted by  
page of Fausböll's extracts, appended to the  
the text).
- Nett.** Netti Pakaraṇa.\*
- Par. Dīp.** Paramattha Dīpanī. Parts 3 and 5  
quoted as Thig. A. and P.V.A.
- Pet.** Peṭakopadesa.\*
- Pgd.** Pañca-gati-dīpana (quoted by verse of  
Feer's edition in the J.P.T.S., 1884).
- P. V. A.** Peta-vatthu-atthakathā (quoted by  
page of Hardy's edition).
- Mah.** Mahāvamsa (quoted by chapter and verse of  
Turnour's edition).
- Mil.** Milinda-paṇho (quoted by page of Trench-  
ner's edition).
- Mūl.** Mūla-sikkhā (quoted by page of E. Müller's  
edition, J.P.T.S., 1883).

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\* Not yet published.

- Yog.** Y o g ā v a c a r a M a n u a l (quoted by page of Rhys Davids's edition).
- Sad. S.** S a d d h a m m a - s a n g a h a (quoted by page of Morris's edition in the J.P.T.S., 1890).
- San. K.** S a n d e s a - k a t h ā (quoted by page of Minayeff's edition, J.P.T.S., 1885).
- Sās.** S ā s a n a V a ṃ s a (quoted by page of Mrs. Bode's edition).
- Smp.** S a m a n t a - P ā s ā d i k ā (quoted by page of the extracts in Oldenberg's Vinaya, vol. iii.).
- Sum.** S u m a n g a l a - V i l ā s i n ī (quoted by volume and page of Rhys Davids' and Carpenter's edition).

## Further Note on Persecutions of Buddhists in India.

MRS. HODGSON writes that she finds a reference in her husband's handwriting to the extermination by violence of the Buddhists in India; and, at p. 99 of his "Languages, Literature, and Religion of Nepaul and Tibet," he says: "Furious bigots dispersed the sect, and attempted to destroy its records"; and at p. 48 a lama says, "Sankar Ācārya destroyed the worship of Buddha." (Compare also p. 12.)

That the general opinion of native scholars in Nepal is that there was such persecution appears sufficiently from the above, and from statements in the history of Nepal, drawn up by them, which Dr. Wright translated. We find an account there (p. 118) of Buddhists being put to death, confirmed at pp. 152, 153, and at p. 159.

Mr. Robert Sewell also points out incidentally in the J.R.A.S. for 1898, p. 208, that the Kerala Utpatti states that the Buddhists were driven out of Kerala by Kumārila Bhaṭṭa.

This opinion of native scholars in Nepal and South India is suggestive. But they adduce no evidence of historical value in support of it, and pending further information it does not seem to be any sufficient ground for altering the conclusion reached in the paper printed above.

The fact is that such vague, general statements, occurring in books written centuries after the events they refer to, and unsupported by details sufficient to

enable us to form any judgment as to what is really meant, are not evidence of persecution at all. They are only evidence of the belief of the persons making the statements. And this belief may easily have arisen from misunderstanding or exaggeration of accounts of what is not persecution, but only the victory, by argument or other means, of a rival faith.

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Hofrath Dr. Bühler, who has been kind enough to take interest in this question, and to express his general agreement with the conclusions reached above, has been good enough to send me the following interesting note on certain inscriptions from Western and Southern India, showing the survival and the treatment of Buddhists there after A.D. 800.

These inscriptions are as follows :—

“ 1. On a Torāṇa, found by Dr. Führer in Sānchi, published by me, ‘Epigraphia Indica,’ vol. ii., pp. 366 ff., with facsimile, date earlier than eleventh century.

“ 2. Two Kaṇheri inscriptions of A.D. 843–44 and 851, published by Kielhorn, ‘Indian Antiquary,’ xiii., 134 ff. (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 208, 404).

“ 3. The Dambal inscription of A.D. 1095, published by Fleet, ‘Indian Antiquary,’ x. 185, 273 (comp. ‘Bombay Gazetteer,’ vol. i., pt. ii., pp. 228, 452).

“ 4. The Miraj inscription of A.D. 1110, ‘Jour. Bo. Br. R.A.S.,’ xiii. 6 (comp. ‘Bombay Gazetteer,’ pt. ii., p. 228).

“ You will see that the Kaṇheri establishment must have been flourishing during the ninth century. In A.D. 843–44 the monks received a grant for various necessities, *inter alia* for books, from an old *minister* of the Silāhāra feudatory of the Koṅkaṇ. If a minister made such a grant, it follows that Buddhism still had adherents among, or at least still was respected by, the official class. In A.D. 851 a *gomin* from Bengal settled in Kaṇheri and had new caves excavated, which were to serve for meditation. The



place seems to have had still its attractions and a certain reputation outside of Western India. The Dambal inscription, which records the building of two Vihāras in the Dharvād Collectorate and their endowment by certain merchants of the place, speaks for itself. But it may be noted that one of the Vihāras was erected outside of Dambal in Lokkaguṇḍi (Lakkuṇḍi), that hence there were more Buddhist communities than one in the Kāṇarā country, and that Buddhism still had a hold on the mercantile classes, just as in earlier times.

“The last inscription, which has been found a little further north, in one of the Southern Marāṭhā States, alleges that the chief of Kolhāpur had a tank excavated, and erected on its embankment a Śiva, a *Buddha*, and an Arhat, for whose worship he granted some land. Small temples with images on the embankments of tanks are very common in India, and there are cases in which they were numerous. Thus near Aṇhīlvād-Pāṭan in Gujarāt Jayasimha-Siddharāja set up 1,000 Liṅgas around the *Sahasraliṅga talāo*. Usually the excavator of the tank sets up images of his *iṣṭadevatā* or his patron deity in which he believes. If Gaṇḍarāditya chose the deities of three sects, he indicates thereby that, like Aśoka, Khāravēla of Kālīṅga, and Harṣa of Kanauj, he was a worshipper of all the creeds (*sarvapaśaṇḍapūjaka*<sup>1</sup>) to which his subjects belonged. And the fact further indicates that Buddhism still existed in his territory. Buddhist ruins have been found near Kolhāpur, and it is very probable that Buddhist communities, descended from those of the Maurya and Andhra times, still survived in the beginning of the twelfth century.

“The number of these late Buddhist inscriptions is small. But it must be borne in mind that there are *none* at all from the times of the Kadambas (4th-6th centuries)

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<sup>1</sup> The expression *sarvapaśaṇḍapūjako* occurs in Khāravēla's Hathigumphā inscription.

and of the Calukyas (6th–8th centuries), though the documents are fairly numerous.

“If you find that any of these remarks will serve your purposes, you are welcome to make use of them.”

Mr. Watters having informed me that in the Chinese work numbered 1,340 in Nanjio’s Catalogue (translated in 472 A.D.) there is an account of a real persecution of Buddhists by Mahirakula, King of Kashmir, in the course of which *Simha*, the 23rd so-called patriarch, was killed, I asked him to look the matter up. He has been kind enough to send me the following note as to the Chinese evidence.

“2, CLEVELAND ROAD, EALING.

“*February 22, 1898.*

“MY DEAR RHYS DAVIDS,—I have again read over the passages about Mihirakula slaying *Simha*. The accounts evidently indicate a persecution of Buddhism in that king’s realm, and *Simha* was only one of the victims. In one account the King obtains from the Abbot *Simha* statements to the effect that he was an arhat and had no regard for his body, whereupon the King cuts off his head. Milk shoots up from the severed trunk, and the King’s arm falls off. Even in accounts of Mihirakula, which do not mention the martyrdom of *Simha*, the King is always, I think, introduced as an enemy of Buddhism—the man who breaks the Buddha’s bowl and demolishes topes and *vihāras*, thus indirectly leading to irregularities in the lives of the bhikshus, who were left without head and house; he also slays bhikshus. One consideration helped to lead me to regard Mihirakula’s conduct as a persecution of people on account of their religion—he was a devoted adherent and supporter of another sect; he was the re-incarnation of Lotus-face, who had been an enthusiastic disciple of Pūrṇa, a great non-Buddhist teacher. But Mihirakula may have been at first a Buddhist, as the Kashmirians told the Chinese pilgrim, although I don’t see any mention of that in other books.

“ I hope you will let me know if I can hunt up anything more. The tiny little scraplets of information one gets in the middle of a big book are very tantalising, but sometimes they are useful and interesting.

“ Yours very truly,

“ T. WATTERS.”

[See also the remarks by Mr. Fleet, Mr. Beal, and Mr. Vincent Smith in the “Ind. Ant.,” 1886, 245 and foll., and 345 and foll.]

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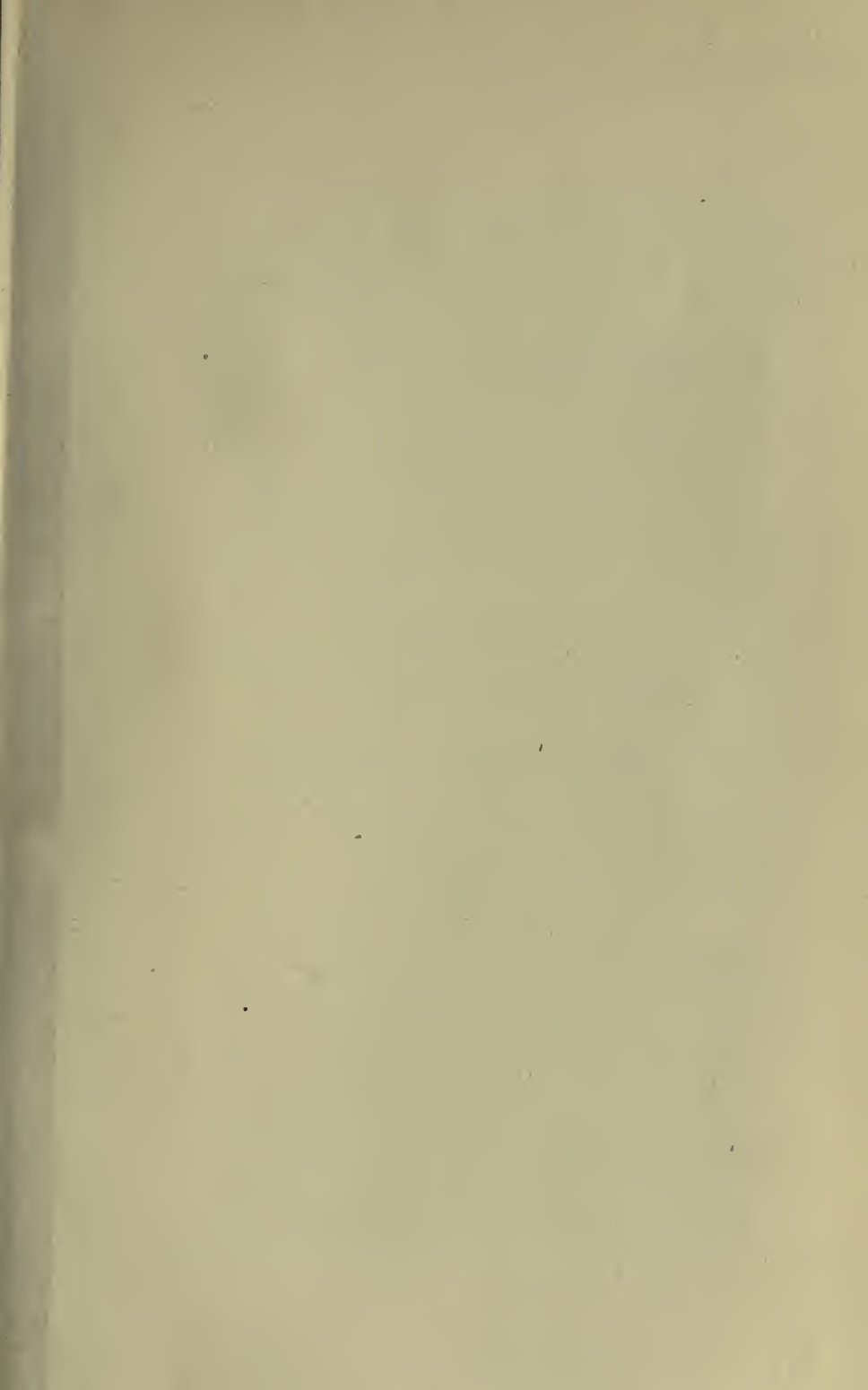
Mrs. Bode desires me to say that in her *Index to the Gandhavaṃsa*, there is a misprint under the entry Potthaka. For Saddhātissa, *son of*, read Saddhātissa, *father of*.

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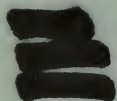






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